

AMERICA

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Chronicle

Home News.—As a result of the Washington sessions of the International Chamber of Commerce, the attention of the country was more than ever drawn to the fruitless efforts to secure relief. A more immediate problem, however, was the approaching deficit due both to over-expansion of governmental activities and to much-decreased revenues. The demand for an increase in taxes on the higher brackets of income was strenuously opposed by Government spokesmen. Under-Secretary of the Treasury Mills expressed this resistance in speaking to a group of bankers, while admitting that perhaps taxes had been cut prematurely. President Hoover, on May 22, vigorously rejected the plea to call an extra session to deal with legislation for relief, probably because powerful elements in his party were fearful of an increase in taxes. A Republican spokesman even went so far as to recommend omitting the December session, and political observers expected that no matter how high the deficit grows—and in some quarters it was expected to be a billion and a half—no action on taxation would be taken prior to the Presidential election in 1932. Others, however, felt that another deficit next year will make higher taxation inevitable. At the same time, a controversy raged over the necessity of high wages. A spokesman for the Presi-

dent declared that lowering wages at this time would be considered a breach of faith with Mr. Hoover. At a meeting of the Steel Institute, President Farrell of the U. S. Steel Corporation denounced some companies for lowering wages. His statements were somewhat borne out by commerce reports which showed a slight increase in employment but a steady decrease in wages paid; though this latter phenomenon was probably due not to lowering of wages but to decrease in time. The Pope's Encyclical was everywhere conceded to be exercising a powerful influence in the direction of stabilizing wages on a family basis. The President also continued his weekly conferences with Government officials looking to economy. On May 24, it was announced that a saving of \$38,000,000 would be accomplished in the Post Office Department without reducing the personnel and presumably with no reduction in pay.

By a five-to-four vote, the Chief Justice dissenting, the Supreme Court on May 25 handed down a decision denying citizenship to Dr. Douglas C. Macintosh and Miss Marie A. Bland; the former of whom refused to "promise in advance to bear arms in defense of the United States unless he believed the war to be morally justified," and the latter of whom would take the oath only with the written interpolation: "As far as my conscience as a Christian will allow." The decision, written by Justice Sutherland, denied citizenship on the ground that thus to leave decision on the morality of war to private conscience would introduce anarchy into the State. Chief Justice Hughes in his dissenting opinion said: "When one's belief collides with the power of the State, the latter is supreme within its sphere, and submission or punishment follows. But in the forum of conscience, duty to a moral power higher than the State has always been maintained." Through its majority opinion, the Supreme Court reversed the opinion written by Judge Martin T. Manton of the Second Circuit Court of Appeals, which had recognized the claim made by the two candidates for citizenship.

Austria.—The Austrian Government's action to support the Credit Bank succeeded only in warding off immediate disaster, but it did not suffice to put the institution beyond danger. The Government was compelled to take action a second time with a double object: to persuade foreign creditors to retain confidence in the bank and to persuade foreign bankers to provide liquid funds that would enable it to meet its liabilities at the end of the

month. The Credit Bank on examination, said a Government communiqué, with the measures taken and proposed, was ensured continuance as a financial institution on a sound basis. It was stated that the Government National Bank was endeavoring to call to life a financial consortium, at the head of which would stand the Bank of England, represented by the Anglo-International Bank, Lazare Frères of Paris, German banks, a large Dutch bank and Rothschild's of London. Such an action, it was pointed out, would not only prevent withdrawal of foreign credits but would put a considerable sum of money at the bank's disposal to meet all eventualities.

Belgium.—The Government of Premier Henri Jaspar resigned on May 21, without being defeated by vote, after the defection of one of the Liberal Ministers who resigned in protest against any reduction of armament appropriations. Members of the Catholic party were willing to compromise with the economy demands of the Socialists, but the Coalition Cabinet depended on the continuance of harmony between its Liberal and Catholic members. M. Jaspar had been Premier since November, 1927. In 1929 the Cabinet offered its resignation in a conflict growing out of the language question, but the King refused to dismiss the Ministers. Socialist leaders were predicting a deadlock in the present break, and preparing for new national elections. A compromise and reorganization of the present Cabinet was the more common expectation.

China.—While the Nanking Government insisted that it was exhausting every means peaceably to settle the national disorders, particularly as the Cantonese are involved, nevertheless active preparations for a campaign were being launched in several quarters. In the South the Government was active against Communists, while the city of Hoihow, on Hainan Island, off Southern China, witnessed fighting between pro-Canton and pro-Nanking forces. According to a special cable to the New York Times, May 25, the complete cessation of Yangtse-river traffic up to the Hankow area was a confirmation of reports from Hupeh and Hunan provinces that a formidable troop movement was proceeding there under order of the Nanking Government. However, the National Government was censoring news dispatches so that accurate data was not available. Reliable observers reported that there was a union of North and South against Nanking with headquarters at Canton, where Wang Ching-wei, leader of the Nationalist Left Wing, was collaborating with Eugene Chen and Sun Fo.

Cuba.—On May 25 Congress resumed its sessions with its principal business the proposed reform of the Constitution. It was hoped that out of its conferences a compromise would be reached that would bring about political peace between President Machado and the Opposition party. While the former controls Congress, he has nevertheless announced that he would abide by its de-

cision on Constitutional reform. Meanwhile, the revolutionary alarms of the preceding week, especially those reported from Oriente province, had temporarily subsided.

Czechoslovakia.—The interim report, issued April, 1931, of the Czechoslovak Census Bureau showed that the position of the Catholic Church in Bohemia had become a little worse than in 1921. In 1921 there were in Bohemia, in a population of 6,670,582, Catholics to the number of 5,216,196: that is to say, 78.20 per cent. The census of 1930, however, gives, in a population of 7,103,266, Catholics to the number of 5,316,340, or 74.78 per cent of the population.

France.—After two weeks of suspense, following his defeat in the Presidential elections, Foreign Minister Briand finally announced that he would consent to retain the Foreign Affairs portfolio in the Laval Cabinet, and was preparing to go before Parliament to report on his negotiations at Geneva. The defeat of M. Briand, partly through the defection of many Radical and Radical-Socialist Deputies, furnished a new setback to the rapprochement of the Socialists and the Radicals. MM. Blum and Herriot engaged in a long series of recriminations and counter-charges. In the mean time, the annual congress of the Republican-Democratic Union, which claimed a share of the credit for the election of M. Doumer, listened to a series of addresses from leaders in the Chamber, urging a stronger party discipline in essentials, to counteract the tendency of Deputies to follow their own inclinations rather than the platform of their party.

The textile workers of the north, in the Lille-Tourcoing-Roubaix district, began a strike involving more than 100,000 laborers, following the announcement of a four-per-cent wage reduction agreed on by the employers' association. The workers protested especially the implication in the employers' announcement, that the first reduction might be followed by further cuts in the future. The early days of the strike were quiet, in spite of the presence of agitators who strove to make capital of the situation. Early negotiations failed to bring any settlement, though both sides were in agreement in placing part of the responsibility with the Government, whose tax burdens they said they were unable to meet.

Germany.—According to dispatches from London, a loan of 2,000,000,000 marks (about \$480,000,000) was granted to Germany, guaranteed by England, France, and Italy. But official German quarters denied any knowledge of the project. The report was considered as an overture to the discussions scheduled for next month at Chequers between Chancellor Heinrich Brüning and Prime Minister Ramsay MacDonald. The Foreign Office declared that such a loan would not solve the reparation problem, since Germany needed an effective reduction of the burden and not merely an extension of the present situation.

Great Britain.—The conference of eleven wheat-producing countries in London came to an unsatisfactory end on May 23. The scheduled plenary session was abandoned. The best apparently that could

End of Wheat Conference

be accomplished was for the committee to report in favor of an international bureau to collect statistics on wheat production. The breakdown of the conference was blamed on the United States and the Soviet Government. The American delegation refused to agree to limitation of exports. The suggestion of S. R. McKelvie, head of the American delegation, that each country limit production, was flatly rejected by the Russians, who announced their intention of increasing their sowing. The latter, moreover, demanded a quota allotment of exports equal to Russia's pre-War status, which would give her a place almost twice as large as that of her nearest competitor. Much bitterness against the United States was reported from the other countries. The Soviet press savagely attacked the American Farm Board. The United States Department of Agriculture, however, believed that there would be a world-wide reduction of acreage.

Ireland.—Preparations for the International Eucharistic Congress to be held in Dublin, June 22-26, 1932, are far advanced. The Congress opens on Wednesday;

Eucharistic Congress Preparations

Thursday is set apart as Men's Day, Friday as Women's Day, and Saturday as Children's Day. On Sunday, the Congress will close with an open-air Mass in Phoenix Park followed by a procession to the center of the city. At this Mass, it is computed that a million persons will be present. On Thursday and Friday evenings will be held open-air meetings in Phoenix Park. Various committees have been striving to complete all arrangements. The Music Committee issued the official Congress hymnbook containing all the necessary hymns in Latin, Irish and English versions. A choir of 500 men and boys is in process of formation for singing at the Congress Masses. Another committee has drawn up plans for the decoration of the streets, buildings and monuments; arrangements have been made with the owners and directors of the larger buildings to floodlight and otherwise illumine their premises. The greatest problem, as yet not satisfactorily solved, is that of transportation and accommodation. According to present calculations, upward of 150,000 visitors have signified their intention of attending the Congress. A preliminary survey of the hotels, houses, etc., where lodging might be had, revealed a considerable shortage. The latest figures, based on estimates of accommodations in hotels, boarding houses, private homes, colleges and other institutions, camps, moored liners, reach 93,800. First-class hotel accommodations were reported as all booked two months ago. Many of the visitors from across the ocean will retain their berths on the line vessels anchored in Dublin Bay, six miles from the city. The Committee on Housing, however, expressed itself as confident that places would be found for all the visitors. It was estimated that the sum of \$500,000 was required for the organization and conduct of the Congress. Collections

were held in the churches of twenty-four dioceses and a sum approximating \$400,000 was received. This included, however, special large donations made by A. Guinness and Company, the Imperial Tobacco Company, and most of the banks.

September 5 has been set as the date on which the first issue of the daily newspaper, the *Irish Press*, will be released. The *Irish Press* will be in control of Eamon

New Daily Newspaper

DeValera, as Chairman of the Board of Directors, and the Fianna Fail party. For three years and more, Mr. DeValera has been collecting funds for this daily newspaper in Ireland and the United States. The paper will be a metropolitan journal giving national and international news, but editorially will reflect the Fianna Fail program. Robert Brennan, Secretary of the Board of Directors, was named as General Manager; Frank Gallagher, well known as a writer and journalist, was appointed Editor-in-Chief, Leo C. Blennerhassett, Advertising Manager, and Patrick J. McGrath, Works Manager. The *Irish Press* is located on the north bank of the Liffey, facing Burgh Quay, between Corn Exchange Place and Poolbeg Street. The accommodations are spacious and modern, and the most advanced type of printing machinery is being installed.

Italy.—Following the publication of the Holy Father's letter to Cardinal Schuster, Archbishop of Milan (AMERICA, May 9), re-stating the relation between Catho-

Student Conflicts

lic Action and civil affairs, several minor clashes occurred between young Fascists and members of Catholic youth organizations. Later, the *Lavoro Fascista*, a Roman daily, published an attack on the Italian Catholic Action organization, and accused leaders of the latter of interfering in political affairs. The construction placed on their remarks was denied by Catholic spokesmen. The *Osservatore Romano* published an extended list of cases of violence or intimidation offered Catholic students by their Fascist fellows. The situation was aggravated on May 27, when rioters attacked the Catholic Youth headquarters and the office of the *Civiltà Cattolica*.

Jugoslavia.—Sitting in Belgrade, the Extraordinary Court for the Protection of the State instituted under the dictatorship, delivered sentence on May 23 in the cases

Croat Trial

of the Croat Nationalists, whose trial had been in progress for the last fortnight. The three principals accused, Semenkovich, Illman, and Huchmayer, were sentenced to death. Others were sentenced to penal servitude.

Nicaragua.—From western and northern Nicaragua came reports of new rebel activities resulting in the killing of ten of the insurgents and the wounding of two National Guardsmen. A skirmish with outlaws was reported on May 14 near the junction of the Gusanera and Cua rivers, and on the 16th at the town of Palacagnima, twenty-five miles south of Ocotal. All the casualties were among the irregulars.

Insurgents Killed

Poland.—The break in the Polish Cabinet finally came with the resignation of the Slawek Ministry on May 26, after a stormy meeting attended by all the Ministers except Marshal Pilsudski. The resignation of the Cabinet was accepted by President Moscicki, who was reported to have asked former Minister of Commerce, Alexander Prystor, to form a new Government. Rumors of a split with M. Slawek have been in circulation since Marshal Pilsudski's series of conversations with the President and Ministers three weeks ago. The crisis was said to have been caused by M. Slawek's failure to solve financial difficulties. Marshal Pilsudski restored the fifteen-percent bonus for army officers, abolished some time ago.

Russia.—Taxes on the productions of small or home industries, called *kustarny* (common, or hand-made) production, were reduced by one-third by decree of the Soviet Government, which also stated that such production shall receive other facilities and encouragement. This move "backward," as an admission that State factory production is insufficient, was compared by observers to Lenin's introduction of the New Economic Policy (NEP), in 1921, whereby private trading was permitted till the drive against private stores and producers of 1928-1929.

Spain.—The Government issued a decree of religious freedom on May 22, prefacing it with a long preamble disclaiming any discrimination against the Church. No important change was involved in the decree, as individual freedom already existed. However, the new measure permits public display of tolerated sects, previously forbidden. It was reported that the Vatican had protested the manner of enactment, especially in view of the Spanish Government's previous declaration that no change in the religious situation would be made before the meeting of the Cortes. Agitation against the Religious Orders still continued, with extravagant statements of their numbers. The 3,000 Jesuits grew to 15,000 in the propaganda. A Government decree forbade the sale of Spanish works of art, most of which is religious in character, and belongs to the Church. Another decree ordered an inventory of religious property, regarded in some quarters as a prelude to confiscation. Conferences between the Government and the Nunciature continued, with no disclosure of their nature beyond the President's statement that they were "aimed at a sane, unprejudiced understanding."

Catalonia elected representatives to its own Provincial Assembly on May 24, the party of Colonel Macia returning an easy majority, in the abstention of the extreme Left and many of the Right parties. The Assembly is to draft a Constitution for Catalonia, which will later be submitted to a plebiscite, and then referred for approval to the Cortes. The leaders aim to formulate an instrument for a unit of a federal republic, but if the other Provinces favor a stronger central government, the Catalan proposal will doubtless need serious modification.

The peseta lost heavily in the last week of May, the Government ascribing its drop, first, to the attacks of American oil interests, following Spain's agreement with Nafta Rusa, the Soviet oil-export company, and secondly, to selling of pesetas by opponents of the Republic, living abroad. Further steps were taken to block export of capital, and the banks were ordered not to honor drafts of depositors sent from abroad by mail.

Vatican City.—Pope Pius' Encyclical "Quadragesimo Anno," on reconstructing the social order, dated May 15, 1931, in commemoration of Pope Leo XIII's "Rerum Novarum," was released to the press in several languages on May 23, and the Latin text was broadcast over Station HVJ the same evening. The English version was sent to the United States by the Associated Press in collaboration with the N. C. W. C. News Service. The *Osservatore Romano* issued a special edition on May 23, carrying the Latin and Italian texts.

League of Nations.—The sixty-third session of the Council ended on May 23. On a resolution by Arthur Henderson, the British Foreign Secretary, the Council asked the World Court's advisory opinion upon the status of Polish nationals and other persons of Polish origin who are residents in Danzig, arising from the progress of Right and Left extremists in the recent Danzig elections. On the closing day a severe rebuke was given to Poland by Mr. Henderson, acting as President of the Council in the place of Dr. Curtius, of Germany, with regard to the Polish report of the alleged outrages to the German minority in Silesia. Poland was censured for delaying to submit her report; and "in the name of the League" Mr. Henderson insisted that Poland could not rid herself of her responsibility if there were new outbreaks in Silesia.—The new Economic Coordination Subcommittee of the European Union Commission looked for American expert aid in the planning of long-term credits. This subcommittee was considered as a highly important development.

Next week, Edward F. Garesché will raise a very pertinent question for Catholics, the reason for the failure of so many Catholic centers. In "Trained Workers for Catholic Clubs," he will supply an answer.

In a conversation between a professor and a priest Giles Staab will ask the question "Troubadour or Economist?" He will find in St. Francis of Assisi a practical reformer for modern days.

The whole question of Catholic professional schools will be aired by Francis J. Shalloe in "Why Catholic Law Schools?" By pertinent cases he supports an affirmative answer.

"Ireland, a Nation of Craftsmen," by Andrew E. Malone, AMERICA's Irish correspondent, will tell of the new technical schools.

Cabinet
Resigns

Drop of
Peseta

New Labor
Encyclical

Small Producers
Aided

Church-State
Relations

Censure of
Poland

Catalan
Elections

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Peter Speaks Again

THE hearts of Catholics have once again thrilled with admiration and joy that our common Father in Rome has spoken from his exalted place to the City and the World. The Encyclical on the Reconstruction of the Social Order, "Quadragesimo Anno," takes its place with those two great world papers, the Encyclicals on Christian Education and on Chaste Marriage. Just as in those, he now recalls the world to the consideration of those fundamental principles of human nature and the Divine Law without which humanity cannot reach its destiny. The especial timeliness of the utterance, in these days of destitution and hopelessness, will bring the world's attention to it as nothing else perhaps could. As was to be expected, the Pope gives a perfect example of the episcopal function, which is to teach the world, Catholic and non-Catholic alike, the truths which are necessary for its temporal and eternal salvation.

Those who read the Encyclical will perhaps be astonished at the severity with which Liberalism is mentioned. It is the Liberalism of the nineteenth century which is meant, that detestable doctrine which, coming from the Manchester School, was more than anything else the cause of the inequalities in modern society. The doctrine that labor is a commodity subject to the laws of supply and demand, and to be bought and sold at lower or higher prices according to this law, is only too often heard in this land from exponents of labor and capital alike. The Pope's severe denunciation of this inhuman doctrine, and its substitution of the family wage guaranteed by State action if necessary, will, it may be hoped, be the death knell of the older Liberalism, falsely so called, for it meant merely privilege for the wealthy classes.

In its place Pius places the newer Liberalism which demands equal rights of poor and rich alike before the State, destroys economic privilege as a controlling factor in government, and avoids or lessens the force of recurring depressions by maintaining public purchasing power at a level both decent and safe for labor and industry alike.

The left-wing radicals of this country are disappointed

that the Pope has not condemned capitalism outright. It is true that he upholds capitalism inasmuch as it means the right of private ownership. For the modern forms which capitalism has taken—and we know how it operates for its own benefit through tariffs, special privilege, trade agreements, and mergers—for this capitalism the Pope obviously holds no brief. The very title he gives the Encyclical, "On the Reconstruction of the Social Order," shows that he sees society's salvation only in even a radical change of the modern bases of society. Behind his words is the tacit assumption that the violation of the moral order even in business brings its own destruction, a destruction that will surely come to our capitalism if it proves itself unable to save its own dependents from the consequences of its own folly.

Problems of a Catholic Editor

THE Baltimore Convention of the Catholic Press Convention must be pronounced a successful one. Too often conventions mean just a jaunt, lots of good fellowship, and little else. This one had all the fellowship, and a great deal more. The two afternoon sessions, one on magazine ethics and the other a newspaper clinic, and the discussion which each topic aroused, were ample justification for spending three days in convention, even if they had not been spent in such a pleasant town among such hospitable people. These sessions brought up problems which only a Catholic editor would have, for they dealt with such questions as popular apologetics, the freedom of the Catholic writer, and cooperation in defending the rights of the Church. But even more immediately practical problems were discussed, namely, the ethics of circulation and advertising.

The Circulation Vigilance Committee of the Association was organized some years ago to clean out of the field the crooks who were ever threatening to bring odium and disgrace on the Catholic periodical. Its success in this work is too little known to the general public, or even to our Bishops and clergy who are vigilant to protect their people from designing agents. As a result of that work it is possible to give a subscription for a Catholic magazine with assurance that the money will reach its destination, a thing which was not always true in the past. The seal of the Circulation Vigilance Committee gives this assurance. The Bureau of the Committee is supported by the Catholic magazines and often at considerable sacrifice. Even those which do not use agents have realized the value of the work, for the presence of crooked agents is a menace to them also, as is clear. Even legitimate sales methods have been foregone by some magazines, in order to forward the common effort to drive out the invading pest of leeches which had fastened itself on the Catholic magazine.

In the same way the Catholic Press Association has taken up the thorny problem of advertising. Just as rigid control over agents is a real protection to the Catholic public, so in another way vigilance over advertising copy is in the interests primarily of the reader. The problems that here face the Catholic publication are manifold: advertising which is banned by all reputable papers must not

be found in the Catholic press, such as the various "come-on" propositions designed only to compile sucker lists of names for sale at cash prices, but also, for instance, much book advertising, which is entirely "ethical," must be reluctantly refused by the Catholic paper whose readers rightly or wrongly look on a book advertised in it as a book recommended. Yet the Catholic paper also lives by advertising, and the Advertising Bureau of the C. P. A. is faced with the double task of enforcing a sound code of ethics and at the same time of presenting to many space buyers the peculiar value of Catholic periodicals for announcing their product. The Convention agreed that the Bureau is grappling with these tasks in a business-like manner, it adopted as obligatory a Code of Advertising, and it appropriated a considerable sum of money to carry out its proposals.

Thus more than ever the Association justified its existence; friendships were established or confirmed, solidarity was created, and newspaper and magazine editors alike found in the common earnestness and sincerity the foundation of a year's self-sacrifice and hard work.

God or the State?

NOT only radical pacifists but a good many of those whom Chief Justice Hughes designates as "our conscientious and law-abiding citizens," will note with astonishment the recent decision of the United States Supreme Court denying citizenship to Professor Douglas C. Macintosh of Yale Divinity School, because he would not take an oath to bear arms in defense of the country under all circumstances. With the technicalities involved in the issues before the Court they will find themselves little concerned, but to the principles at stake they cannot be indifferent.

To be told in effect by the highest tribunal in the land that the State comes before one's conscience; that right or wrong, the Government must be obeyed; that "the privilege (*sic*) of the native-born conscientious objector to avoid bearing arms comes . . . from the acts of Congress"; that "the conscientious objector is relieved from the obligation to bear arms . . . because and only because it has accorded with the policy of Congress thus to relieve him"; these and kindred statements will come as a shock to very many Americans accustomed to accept as unquestioned the supreme authority of God in matters of conscience, and to subscribe to the proposition that one must obey Him rather than man.

In the theory enunciated by the Court, the Christian martyrs should have offered incense to Jove, and the Colonists could never have achieved their independence, based, as it was, on refusing "submission and obedience" to a British law. In this theory might is right, the majority rule always law, and in practice a downtrodden proletariat would have to obey a Soviet tyranny. One wonders whether the Honorable Justices concurring in the majority opinion (the Court divided five to four) would maintain for a moment that without the specific grant of Congress our distinguished President, who happens to have religious affiliations with a denomination that professes conscientious objections to arms bearing, would not be exempt

from combatant service. Chief Justice Hughes, dissenting, seems rather to have stated the traditional American principle: "In the forum of conscience duty to a moral power higher than the State has always been maintained."

It is no new political doctrine that the State is supreme and that any and every Congressional enactment is binding on the citizen. Ever since Hegel such propositions have been generously endorsed in certain schools of philosophic thought and not a few religious leaders even have fallen in line with the current statolatry. For all that, it remains true that not all the rights of the citizen come from Constitutional provision or Congressional grant. Antecedent to the Constitution, though incidentally included in the terms of that document, are certain inalienable rights admitted for every man.

While in national crises Governments have extraordinary powers, they may never usurp jurisdiction over the forum of conscience. The principle stated by Judge Martin T. Manton in the decision in Professor Macintosh's case in the Circuit Court of Appeals which the Supreme Court has just reversed, still holds, that "the rights of conscience are inalienable rights which the citizen need not surrender." Man's first responsibility is to his God. His conscience is nature's own guide to what that responsibility is. Subjectively his acts are good or bad, meritorious or blameworthy, according as they are or are not in accord with the dictates of his conscience. True, a conscience not properly informed, can, on occasion, create serious difficulties between a government and its citizens, and the danger is the greater when a nation rejects Christ's Church, the infallible interpreter for man of what is right and wrong. But the remedy is not for the State to tyrannize over the conscience but to put at the citizens' disposal means that will educate them soundly and correctly. That this is being generally done can hardly be maintained, for our public-school system, leaving God out of the pupil's life, cannot give one a solid and rational basis for moral conduct.

Americans Abroad and Aboard

AN extreme difference of opinion exists among our American travelers as to the proper attitude to be taken in regard to the Alcohol Amendment. Typical of the righteous irreproachables stands the unbending figure of the Honorable Mayor of Los Angeles. At the first official reception tendered in France to the eighteen traveling Mayors of American cities, the toast was to the Presidents of France and the United States. His Honor of Los Angeles would seem to have no conscientious objections against the Presidents. But his stern conscience revolted against the bubbling golden liquid that was used as an essential element of the toast. He could not in conscience lift up the fragile glass containing old champagne. He would not be party to American law-breaking in the French city of Havre. Without hesitation, with firm purpose, glorying in his open profession of principle, at the moment when the smiling Mayor of Havre uttered the words and lifted his glass of friendship, the Honorable Mayor of Los Angeles, seconded by his loyal wife, rose dramatically from the festive board and stalked from the

banquet hall. But seventeen Mayors, with their wives and sons and daughters, swallowed their ire, their observance of the Amendment, and their champagne.

There are other types of Americans who amuse the foreigner. In a recent issue of the *Manchester Guardian*, an item of American news was so delicious that it was announced on page 381 and repeated, with slight verbal discrepancies, on page 391. Speaking of the newly adopted schedules of the transatlantic companies "who have discovered a profitable sideline in week-end cruises on the big liners," the *Manchester Guardian* writer rolls the following bit of tasty liqueur under his tongue:

It would seem that to some of the passengers the sea breezes and the seascapes have a secondary place in their desires. It is said that on the first day of a recent cruise 750 passengers spent £560 at the bars. If a teetotal percentage is deducted, that gives a very respectable or a very disreputable expenditure per head in intoxicating drink.

Space in the *Manchester Guardian* is most valuable. However, ten pages later, the item was so important that it was repeated as follows:

A few days ago the chief steward, after one such week-end cruise, reported that on the first day at sea, 750 passengers spent £560 in the bar. Since many of them, of course, were abstainers, the imbibings of the others were even more expensive than this financial statement would suggest.

Observant readers will note that the figures tally perfectly, but that the writer uses, in the first instance, "at the bars," and in the second quotation "in the bar." In the second passage, the authority of the chief steward is given, whereas, in the first, the writer conceals the source of information through the phrase, "it is said." But the facts remain substantially the same in both versions.

The battle over Prohibition continues on the American front. It has invaded the home. It is waged on the avenues and in the back streets. It is fought in words wherever men and women meet. It is carried to the high seas on transatlantic and transpacific liners. It breaks out in France. And it is such a silly battle wherever it is contested. Silly, indeed, but as tragic to the United States as it is comic to the rest of the civilized world.

The Two Pivots of Bolshevism

DAY by day the keenest minds of our civilization come closer to grips with the realities of Bolshevism. Its admirers are forced to become more sober in their statements; its critics can discuss it from events nearer at home. From some of these recent studies—of either group—one or two truths stand forth.

From the yet unchallenged survey of the "Red Trade Menace," conducted by Mr. Knickerbocker of the *New York Evening Post*, we find that the Soviets' power to overwhelm European trade is maintained by Europe's own disunion. Those nationalist jealousies, those intensely cultivated "self-determining" minorities, which were so wildly hailed at the close of the World War as the dawn of new days, and blazed to the world by new parliaments, new postage stamps, and 12,000 miles of new boundaries, keep Europe today from uniting against the common nuisance. Says Mr. Knickerbocker:

Upon these centrifugal forces the Soviet Union is depending in large part for the undisturbed execution of its ambition to erect an economically independent, militarily potent Communist State, in a world of capitalist enemies too busy hating each other to band against a common foe.

Georges Theunis, former Premier of Belgium, when he relinquished, this April, his post as President of the International Chamber of Commerce, uttered a drastic warning against Bolshevism. "In Europe," he declared, "it has been possible systematically to observe that the emissaries and the subsidies of the Moscow Government have been at the bottom of all the serious social disturbances which we have had to meet. . . . The problem is not economic alone . . . it is above all a moral question, a question of civilization."

Yet, notes Mr. Knickerbocker, it is the nationalist conflict raging within the confines of Mr. Theunis' own little country which makes it impossible for Belgium to keep out unlicensed Soviet imports, and prevent the demoralization of her own industry and agriculture.

The other truth, increasingly realized, is the absolutely uncompromising character of Bolshevism as a system. "Communism," repeats Walter Duranty, who finishes his tenth year as correspondent in Moscow this August coming, "is a new and excessively militant religion." Back of this vast "national department store," which sells fourteen varieties of macaroni in the heart of Italy herself, is a burning missionary spirit. The most definite impression any reader will gather from Leon Trotsky's articles in the *Saturday Evening Post*, is the writer's absolute worship of revolution, as a deity to which all else must be sacrificed. Differ as Trotsky may from his Soviet conferees in the matter of execution, he is one with them on this essential point.

Militant materialistic, anti-Christian dogmatism opposed to non-Christian, materialistic disunion is the basis of Bolshevik strategy. Pope Pius' Encyclical on the Reconstruction of Society shows the remedy: to renew the Christian spirit, which transforms conflicting interests into an organic cooperation, through the redeeming power of a higher, spiritual interest.

The example of Spain affords a very pertinent and timely lesson to enforce this truth. It is apparent to observers that the Church there long ago lost the urban proletarians to Socialism, which appeared to them the only beacon in trouble, not so much because they accepted Socialist doctrines, as because Socialist leaders showed themselves interested in their plight, willing to fight for reform, and able to organize them into militant groups to secure their rights. Today the 600,000 paid-up members of the Socialist party in Spain are the most solidly banked phalanx in support of the Republic. The Church is suffering for having lost the workers. Spain itself will be the heaviest loser, because these workers have not been imbued with the Christian spirit, or have been misled by the idea that the Christian spirit is opposed to their own interests.

The lesson for American Catholics is obvious. It is not a mere matter of policy; it may be a matter of safety. Pope Pius points the way.

Cardinal Mermillod and the Union of Fribourg

JOHN A. RYAN, D.D.

WELL known to all students of Catholic social reform is the reference of Pope Leo XIII to Bishop Ketteler as "my great predecessor." Not well known is the more immediate indebtedness of the great Pontiff of the Workingman to Cardinal Mermillod of Geneva. Bishop Ketteler published his first book on the social question in 1864. It was only four years later that Msgr. Gaspard Mermillod, then Auxiliary Bishop of Lausanne, delivered a sermon at St. Clothilde's in Paris which scandalized and angered those who were at home in certain *salons* of the Faubourg St. Germain. "They regarded me with contempt and accused me of socialism," he declared twenty years afterward. "Yet I expressed only very common, very ordinary things, echoes of the Gospel and some of the great Christian orators." Incidentally it should be observed that he was himself a great orator; *merveilleux orateur* is the phrase used by Georges Guitton, S.J., in his recent valuable little volume, "1891—Une Date dans L'Histoire des Travailleurs." As we are informed by this author, four years before the delivery of the famous sermon in St. Clothilde's, Monseigneur Mermillod, likewise in Paris, had used his "irresistible prestige" on behalf of many unhappy causes; for example, famine-stricken Ireland, the Catholics of Bulgaria, and the exiles of Poland. His sympathy with the working classes was not an isolated element in his character.

In the sermon which shocked the aristocratic Catholics of Paris in 1868, Monseigneur Mermillod stressed what he called the "terrible problem of social inequality;" the incessant toil that depresses the worker's mind and prevents him from being a good Christian or a good father to his family; the menace of Socialism; the unique power of the Church and its obligation to bring about social peace, and the duty of the upper classes to study the condition of the workers in the light of Christian principles and to exemplify toward them a sincere and living Christianity.

Twenty years later, in presenting to Pope Leo XIII the representatives of the Union Catholique d'Études Sociales et Économiques (more commonly known as the Union of Fribourg), Mermillod denounced the departure of modern legislation from the principles of the Gospel and its neglect of the rights of labor and the duties of property. The workers, he declared, had been "reduced to a condition which recalls pagan slavery." Compare the sentence at the end of the fourth paragraph of the Encyclical which speaks of a small number of rich men laying upon "the masses of the poor a yoke little better than slavery itself." Property, continued Monseigneur Mermillod, has reassumed the absolute character that attached to it in pagan times. Rationalistic economics offers a justification of interest, which in effect is usury. Compare Pope Leo's statement in the fourth paragraph of the Encyclical concerning "rapacious usury," which

"under a different form but with the same guilt is still practised by avaricious and grasping men." Monseigneur Mermillod went on to say that the efforts of governments to solve the social problem will be unavailing without the assistance of the Church. "In affirming once more that the Church possesses the means of solving all social problems, the Vicar of Christ has reasserted the Divine privilege of his supreme authority: the protection of the weak and the defense of the oppressed." Three years later Pope Leo XIII declared in his famous Encyclical: "No practical solution of this question will ever be found without the assistance of religion and the Church."

The Union of Fribourg was founded by Mermillod and a few others in October, 1884. While it was primarily a study group, it did not aim merely at intellectual edification. "Our dominant thought," said Mermillod, "was that every idea becomes an action, invariably gets translated into facts." The members met once a year and after considerable discussion sent a copy of their conclusions to the Sovereign Pontiff. Monseigneur Mermillod acted as the intermediary between the Union and the Vatican, keeping the Pope and the Roman Congregations informed and requesting the greatest possible amount of "directions and benedictions." Among other distinguished participants were the Jesuit, Lehmkuhl, from Germany, Count Albani from Italy, Messieurs Decurtins and Python of Switzerland, M. Helleputte and the Duke of Ursel from Belgium, and the Abbé de Pascal, Comte de Mun and Henri Lorin from France. Besides the active participants there were eighteen corresponding members, among whom were Baron Vogelsang of Austria, Professor Toniolo and the Jesuit Liberatore, Father Weiss, the Swiss Dominican, Baron Wamboldt of Frankfort and Professor Cepeda of Spain.

In an address to the Pope, October 23, 1885, the Union of Fribourg thus expressed its main object: "Assurance to the workers, to their wives and children, to all those who eat their bread in the sweat of their brow, that protection to which they have a right, for their bodies, their souls and their families, and thereby to appease civil discord."

At the session held in 1886, the following theses presented by A. Lehmkuhl, S.J., were adopted concerning wages: "The immediate regulator of the minimum just wage is the common estimate of the effective value of human labor, provided that this estimate is not based upon abuse or exploitation of the misery of the working classes. . . . The mediate regulator of the minimum just wage is the needs of the worker for sustenance; therefore, it should not fall below the amount necessary to maintain him and his family in ordinary circumstances." Although the substance of this declaration was several centuries old and although it had been reasserted by Ozanam and Ketteler, it was not universally held by Catholic students of the social question in the decade

immediately preceding the appearance of Pope Leo's Encyclical. At the Congress of Liège, in 1890, a Catholic professor, imbued with the doctrines of liberalistic economics, addressed these words to an imaginary employer: "When you have paid the wage which is in conformity with the practices of your locality, you have fulfilled the demands of justice. One cannot demand more of you. . . . But you may say to me, 'With this just salary one may die of hunger.' It is possible. . . . That is justice, but there ought also to be charity. God did not need to make justice go further because he created charity which completes justice."

Like all the other groups of social students, the Union of Fribourg discussed the question of intervention by the State. Catholics who professed a mild form of economic liberalism like Claudio Jannet and Charles Périn, would confine State action on behalf of labor to laws establishing Sunday rest, prohibiting excessive labor by women and children, and providing for sanitary and morally good conditions in the work shops. They rejected legislation on behalf of adults, whether regarding hours or night work or wages or insurance against sickness, accident, unemployment or old age. Cardinal Mermillod was far from holding this *laissez-faire* doctrine. In 1886, he declared: "We must shun two perils; we must not refuse the protection of the State for those who are in need of it, and we must avoid falling into 'Statolatry.' . . . The State cannot remove the obligations of its social paternity; neither its duties nor its rights finish on the threshold of the factory or the workshop." At its 1887 session, the Union of Fribourg, again following the lead of Father Lehmkühl, adopted the following declaration:

Wherever free contract between employer and worker involves either oppression or danger of oppression of the latter by the former, public authority can and, indeed, should, according to circumstances, exercise its power so that working men should receive a wage sufficient to maintain themselves and their families and to relieve distress. Government legislation of this sort obliges *in conscientia et in stricta justitia*.

Speaking of the contribution made by Cardinal Mermillod, the Union of Fribourg and other Catholic groups to the preparation of the Encyclical on Labor, Father Guitton says that after having "encouraged his children to study the social question, the Pope permitted himself to be gently influenced by them. When the enemies of the Church speak of the dogmatic autocracy which stifles the spirit of research, they are moved by appearances and the trickery of words. Instead of checking, the Pontifical authority stimulates inquiry." To Catholic social students, Pope Leo said: "Go ahead bravely, search without fear, only keep your hearts humble. If you should lose the way, I will be there to guide you." Introducing a pilgrimage of French workingmen in 1885, Msgr. Jacobini said: "Holy Father, these good workingmen are sometimes accused of Socialism." Leo XIII did not let pass this bit of pleasantry without comment. "No, no," he vehemently exclaimed, "their ideas are not socialistic, but Christian. Ah, your adversaries have no notion of the fundamental principles of the Christian social order! However, fear nothing. The Pope will make them known. Wait for my next Encyclical."

At the session of the Union of Fribourg in October, 1890, Msgr. Mermillod, who had been made Cardinal on the twenty-third of the preceding June, had the pleasure of announcing that the Encyclical was ready. Referring to the rumors that opposition at the last moment would prevent its publication, he added with firmness: "Let there be no discouragement, but also no division. Among Catholics, dissensions are a great peril. We should prevent at any cost the initiative of the solution of the social question escaping us, and we should not allow Socialism or Protestantism to precede the Church. That would be a great misfortune for her. We must try then to let nothing stop the action of the Sovereign Pontiff."

The faith of the great Cardinal was justified by the event. Less than seven months later, the Encyclical was duly promulgated.

The Regimental Church

MARK O. SHRIVER

"THE reason I like the Old Church," said Mulvaney, the prince of Mr. Kipling's *Three Musketeers*, "is that she is so remarkable regimental in her fittings." Some of us may have other reasons for our like, reasons that are based on something beyond sentiment, or phantasy, or a weird and ecstatic sort of exultation, and I like to feel that my predilection, and my love for her are on grounds that can be sustained by a process of reasoning, and cold, hard logic. But the Church is regimental and it is just that touch of discipline and order that draws men and women to her, and holds them with a bond of steel. It is just that which makes her uniform, and universal and Catholic.

It so happened that a committee meeting was called for February 18, but I doubt whether the man who named the date knew that Ash Wednesday fell on that day, or indeed if it ever fell at all, and I was the one Catholic present. It was no hardship for me to obey the rule of abstinence, for who could not have been satisfied with oysters and vegetables and a salad? But that is just a little instance, of no moment in itself one way or another though it may point a moral to adorn this little essay, even if not a tale. Things like that happen over and over again and nobody gives them even so much as a thought. Every Catholic turns out on Sunday morning and goes to Mass. When Fridays come regularly with the passing weeks, he eats his fish and eggs and thinks nothing of any of it, just because the old Church is regimental. It is orders, so there's an end to it.

Now it is just this thing of abstinence and Sunday Mass about which so many of our separated brethren have so much to say. "It is foolishness," they tell us, and then when one of us sticks to the rule whether it be foolishness or not they add with a superior smile: "Well, of course, you have to do it," never thinking that no Catholic ever has to do anything he does not want to do, any more than a Buddhist or a Swedenborgian does. Of course, a Catholic does have to do things if he wants to go along, and wants to stay put, but if he should happen to want to get up and go, there is nothing in the world

to hinder him from making the first move, and taking the first train when and as he gets good and ready to do it. That so few do, proves conclusively that they too, like Mulvaney, stick to the old Church just because she is regimental.

I think it shows the mass of us Catholics are not just a herd, that we appreciate what a Church is and what all this business of religion is about. Certainly, if you are going to have a Church you must have something to mark it off from the sects. You must have some quality or characteristics that distinguish certain men and women from certain other men and women, and if you are going to be a church-member at all you have simply got to be regimental from first to last, all the way through.

A person does not have to do any particular thing, or believe any particular fact, or adhere to any particular tenet to be a Methodist Episcopal, or a Protestant Episcopal. He can believe just exactly what he chooses and can act pretty much as he desires, and yet, if he says he is a member, then he is a member of his sect, and that is all there is to that. With the old Church it is not so. No matter what you say, or how, or how often you say it, there are certain things that must be believed and certain things that must be done, and if you choose to buck the regulations, or run afoul of the articles of war you go out, and out you stay until you do your penance and return after proper apology and atonement. To my mind that is one of the most potent arguments for all Catholic claims, since if any religious group does not insist on certain irreducible minima for membership, it has nothing on which it can insist and so can not make any claims at all. A first-grade child can see that if a man may believe or do what he will, he need neither do nor believe anything at all.

The word *sects* has been used two or three times in this paper and it is an important word. It implies a thing which is often, albeit unwillingly and unintentionally, distasteful to sectarians. What it implies is that the Catholic Church is the only Church in the world, and all the rest are outgrowths, or cut-offs, which is really exactly what a sect is. Those units admit the definition in the name which has been given them, or which, at least, they have adopted by common usage and consent through several hundred years — protestants. Obviously, no one can protest against that which is not and so, by the very fact that they protest at all, they admit the existence of a thing against which the protest is aimed. And that thing is the Church. No one ever heard a classification between Catholics and Lutherans, or Catholics and Seventh Day Adventists, for it is always Catholics and Protestants — not one against another one, but one against a horde who have but one thing in common amongst them, and that thing the protest.

To be a Protestant one has only to *not* believe Catholic doctrine. No group on a basis like that can be positive. Necessarily, it must be negative and when the only obedience required is disobedience, when the only belief insisted upon is disbelief, how can there be else but disorder? Against a raging crowd who protest not that theirs is true, but that another's is false, is seen the old

Church, so regimental in her fittings, deliberately laying down the law: This you must believe, that you must do. At least, you must if you wish to retain your membership and your allegiance.

How any student of religions, how any thoughtful man can hesitate between the two is amazing. On one side is the declaration "mine is the way, and the truth, and the light"; and on the other is the protest, "no, that is not the way, the truth and the light. Go my way, or as you will, only do *not* go that way." Cast off the stern requirements where only one of two positions can be sound, where of almost a thousand varying creeds only one can be entirely true, since all differ in some degree, and where one must of necessity be more right or more nearly right, than any of the rest, even though all should be in some degree wrong in some essential or non-essential point, and consider the absurdity of indifferentism, of saying that it matters not to which group one yields allegiance. If there is such a thing as truth, then must there also be error and indifferentism, is just a way of saying that it is in no way important whether a man be right or wrong. If there is a God, and if He pronounced a doctrine, any believer in God cannot help but admit that it is better to follow the teachings of that God than teachings that are merely human, or than those which are half God's and half a falsification and a corruption of them.

There is no argument in a statement like that, for such a statement is obvious. It is an axiom, a self-evident truth, or it might even be the result of an argument. Only a Church that claimed to be Divine, to have all truth, to be better and truer than any other, or than all of the others put together, could be regimental in its fittings, could lay down its rules and regulations, and strongly insist on respect, and obedience, and adherence. Perhaps the Musketeer Mulvaney was not moved, after all, entirely by sentiment, or phantasy or exultation, perhaps he saw as any one can see, that it is logical to follow a Church which can afford to be regimental and which can say, and does say: "Do this — or go." Mulvaney was a fighting man, a man subject to obedience, who knew that after all it does matter what a man believes, and how he acts.

I often think it must have been just those same regimental fittings that first appealed to the great soldier Saint, Ignatius Loyola, and all the other shining Saints of God who were ready to meet difficulties, and suffer hardship, and endure pain and loss, because to flinch and shirk meant turning one's back on principle, meant being a quitter and a slacker. That is the sort of thing that appeals to anybody with good red blood in his veins, and it is a natural trait of the Church.

For close on to two thousand years, rulers of the earth have known the regimental old Church and have followed it. Some of them have gone to Canossa, in the snow, but they have loved it because it was so regimental, and they have seen that, because it was so, it must be just a little more than that.

A church that is regimental must have authority, and that authority must be supreme with no question of a private interpretation of the orders, or private judgment as to responsibilities and duties of membership. But there

is only one Church that claims to teach all truth authoritatively, there is only one that imposes duties on the membership and requires unquestioning and implicit compliance, there is only one that works by centripetal force. That Church tends to concentrate and to coalesce. It

stands as it has stood through the ages, a bulwark against dissolution and distress. It is the one of the thousands that is "remarkable regimental" in its fittings. No wonder Mulvaney and the rest of us like it, for in it is found peace, and happiness and well content.

The New Labor Encyclical

JOHN LAFARGE, S.J.

ON May 15 our Holy Father, Pope Pius XI, issued a 20,000-word Encyclical, "Quadragesimo Anno" ("Forty Years"), "on reconstructing the social order and perfecting it conformably to the precepts of the Gospel. In commemoration of the fortieth anniversary of the Encyclical 'Rerum Novarum'." The Holy Father speaks to a world filled with dissatisfaction and bitterness, on the very topics which create the bitterness: the general discontent with the social order. The forty years that have passed since Leo's great message have brought about, in the words of Pius, the "ultimate consequences" of the "individualistic spirit in economic affairs. Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure."

Hence we see the principal nations of the world gathered around the conference table in London, trying to find some scheme whereby hundreds of millions of surplus bushels of wheat may be made available to millions of impoverished or starving people; debating, bargaining, listening, as the New York *Evening Post* put it, to "tall medicine and ghost dances" from the Communists, and departing no nearer their goal than when they assembled. "It is a knock-down, drag-out battle," says an anonymous writer in *Current History* for June, "for the future control of the markets of 300,000,000 Europeans"; in which both producer and consumer suffer.

Uninformed people, not knowing the wealth of past utterances of the Church on social and economic questions, are surprised at the Pope's direct and uncompromising handling of these affairs. Others, somewhat better informed as to the Church's position, show nevertheless resentment that religion should have anything to say about economics. Such "interference" is particularly displeasing to those who count on exploiting social discontent for political purposes.

Pope Pius, however, clearly vindicates his "right" and his "duty to deal authoritatively with social and economic problems." For the Church "never can relinquish her God-given task of interposing her authority, not, indeed, in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct." Indeed, the prevailing anger which is displayed over the present economic condition is itself a proof that the mass of the people recognize what the politicians would so gladly deny: that social and economic questions cannot be separated from moral issues.

Others, more receptive, will ask: Well, what new has

the Pope got to say? This question presupposes, however, that all the "old" things, such as those said by Pope Leo forty years ago, are as familiar to the generality as they are to the more enlightened element of Christendom, which is far from being the case. Yet everyone stands in need of Pope Leo's words today, not only as much as, but, if it be possible, even more than in 1891. In the first of the three chapters of the new Encyclical, Pope Pius not only shows the timeliness of "Rerum Novarum," but the influence of its teachings on governments and legislatures and the thought of the day. Nevertheless, in the course of forty years "doubts and controversies have arisen" as to the meaning of certain passages of "Rerum Novarum." Hence in his second chapter Pope Pius undertakes to answer some of these doubts, to "satisfy the demands of the present day," and make more specific statements.

The controversy which has raged—not without some heat—in European Catholic circles, as to Pope Leo's doctrine on ownership, or the right of property, is effectively dealt with. Both extremes are to be avoided: undue emphasis of the private and individual aspect of ownership (against which emphasis most of the active complaints were raised), and undue emphasis of its social and public aspects. Pope Pius lays down once and for all the solid distinction, that the right of property is a matter of justice, but its proper use is matter of other virtues.

We reassert the fundamental principle, laid down by Leo XIII, that the right of property must be distinguished from its use. It belongs to what is called commutative justice, faithfully to respect the possessions of others. . . . The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under certain other virtues, and, therefore, it is "a duty not enforced by courts of justice." Hence, it is untrue to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself.

The State, therefore, cannot take away man's natural right whether by "crushing taxes," or otherwise. But the States *has* the right to "control its use," as Pope Leo had declared, in accordance with the common good. "When the civil authority adjusts ownership to meet the needs of the public good, it acts not as any enemy, but as the friend of private owners." The grave obligations of "charity, beneficence, and liberality" rest upon the wealthy in disposition of their superfluous income.

There has been a "steady drift," in the Pope's opinion, towards the accumulation of undue wealth on the part of capital, with the consequent impoverishment of the workman. Nevertheless it is a "false moral principle"—an

error more subtle than that of the Socialists—to hold that “all products and profits excepting those required to replace invested capital, belong by every right to the workingman.” The only way to stop this devastating, worldwide process of the impoverishment of the proletariat is to stop accumulating profits and to supply “an ample sufficiency” to the workingman; so that “by thrift they may increase their possessions and . . . bear the family burden with greater ease and security, being freed from that hand-to-mouth insecurity which is the lot of the proletarian.” “Unless serious attempts are made, with all energy and without delay,” to put these recommendations into practice, “let nobody persuade himself that the peace and tranquillity of human society can effectively be defended against the forces of revolution.”

Such a program, however, cannot be realized without proper wages. This discussion of wages is one of the most detailed, and for the general public one of the most interesting features of the Encyclical.

“Those who hold that the wage-contract, as such, is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly in error.” Nevertheless, it is “advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership”; so that wage-earners may share in some sort in the ownership, or the management, or the profits. “Brains, capital, and labor” must combine together. Labor cannot be justly dealt with except from both the social and the individual point of view. Many factors must be considered, moreover, in the fixing of wages.

A man must obtain enough to support not only himself, but his family. The state of the business must be considered in settling the wage scale. The “crucial decision” as to whether the business should continue should be inspired by “mutual understanding and Christian harmony between employers and workers.” Wages, too, must be settled with due regard to general welfare and the danger of unemployment. There should be “a reasonable relationship between different wages”; and between “the prices obtained for the products of the various economic groups: agrarian, industrial, etc.” The severe condemnation of price slashing uttered the other day by James A. Farrell, of the United States Steel Corporation, finds its counterpart in the Encyclical.

The Pope's doctrine as to the reform of the social order takes a middle course between “individualism” and State absorption: the course which AMERICA, particularly in reference to domestic affairs, has strenuously defended for years.

It is an injustice, a grave evil, and disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them.

Society, therefore, should be “organic”; in the true sense of the word, in that a “graded hierarchical order exists between the various subsidiary organizations.” The

Pope is even more specific: “the aim of social legislation must therefore be the establishment of vocational groups.” Men should not be bound together “according to the position they occupy on the labor market, but according to the diverse functions they exercise in society.” Such groups are necessary to the “natural and spontaneous development” of society.

He sees these vocational groupings, while far reaching, yet as voluntary, or private in their origin. In this his concept differs from the compulsory, governmental or syndical system of the Fascist State. He appraises, however, both the strength and the weakness of the latter system.

The abuse of capital, not the system as such, has brought about present evils. This abuse has taken the form of the “capitalistic-economic regime, that has brought unlimited power not only to the owners, but even the trustees of invested funds”: and “irresistible power,” when exercised by men “grasping, as it were, at the very soul of production, so that no one dare breathe against their will.” This concentration of power, the characteristic of the modern economic order, is a natural result of “limitless free competition,” and has led to a threefold struggle for domination. Here, in a profound paragraph, the Pope puts his finger on the heart of the international situation:

First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles; finally, the clash between States themselves. This latter arises from two causes: because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because, vice versa, economic forces and economic domination are used to decide political controversies between peoples.

Communism, the doctrine of merciless class warfare and complete abolition of private ownership, the Pope absolutely condemns. While he shows the evolution of the more moderate forms of Socialism, since the days of Leo, away from its most characteristic economic teachings and towards the Christian conception, Socialism, as such, owing to its materialistic philosophy, cannot be reconciled with Christianity, and “no one can be at the same time a sincere Catholic and a true Socialist.”

The connection between the disordered spiritual and temporal condition of the world is pointed out with unparalleled clearness. The “unquenchable thirst for riches” has led to an “unceasing straining of energy” and a “hardening of conscience”; and “with the leaders of business abandoning the true path,” the workers, especially the young, are led into the morass. “For this pitiable ruin of souls, which, if it continues, will frustrate all efforts to reform society, there can be no other remedy than a frank and sincere return to the teachings of the Gospel.”

To accomplish this, the Pope issues a clear call to the clergy to study social matters, and to the laity to act as apostles, workingmen as apostles of the workers, and business men amongst the employing class. The Encyclical has placed in our hands the key to the troubles of the day. Will our American Catholics, particularly our educated laity, have the zeal and the courage to wield it?

The Spanish Crisis

LAURENCE K. PATTERSON, S.J.

THE causes of the Spanish upheaval are varied: they are political, religious, and economic all at once. Prominent among them is the utter failure of the parliamentary system to function properly in Spain. Since 1876 Spain has been a "constitutional monarchy" with "representative institutions" based upon the English model and since 1889 universal suffrage has been in force. But "representative government" was really half a farce in Spain. Amado writes of the "barren strife of politics"; Maura, the father of the present Minister of the Interior, called the parliamentary system a "huge deception"; Sanchez Guerra stated that the "Cortes did not express public opinion," while Romanones and Santiago Alba, good "liberals" both, have branded in strong terms the inefficiency and corruption of the Parliamentary regime. King Alfonso's despairing verdict seems justified: "The Cortes talks and talks, but does nothing."

Many citizens failed to vote and elections were dominated by *caciques*, or local bosses, in the approved fashion. The Parliamentary duels between Liberals and Conservatives were often sham battles, corruption and ineptitude prevailed among the *politicos*. The increasing prosperity of Spain from 1900 to 1920 enabled her to suffer without serious danger the blunders of her politicians; but the Moroccan disasters in 1921 and the advent of "hard times" caused the collapse of the parliamentary system.

In 1923 came the "Directory," or dictatorship, under the guidance of Primo de Rivera, who seems to have been sincere in his intention to correct the chief abuses prevalent before his advent to power. He curbed the sale of seditious and immoral literatures, checked public gambling, and sought to introduce a measure of real municipal autonomy, with woman suffrage for heads of families. In this he but imitated the efforts of Maura, perhaps the greatest Spanish statesman of the past generation. De Rivera desired to "decentralize" administration and to strengthen provincial "home rule." Universal suffrage was to be qualified by proportional and professional representation, and the old Cortes, the haunt of the *politicos*, was to give place to a body which really mirrored the various groups, classes, and interests of the nations. Through its aid, economic problems might be seriously attacked. De Rivera sought to curb subversive agitation in the universities by appointing supervisory committees to keep in check radical professors and seditious student groups.

His aims were good, but Primo de Rivera was a "dictator," supported by the army and working in behalf of the Crown. Again, his Church policy was attacked as being "clerical." He appointed a committee of prelates to control ecclesiastical appointment and modified the conscription law as applied to seminarians and Religious. The left-wing extremists denounced Primo as a "tyrant" seeking to bolster up the tottering throne of Don Alfonso by a rule of brute force. The "liberal intelligentsia"

agitated for the transformation of Spain into a "modern State," and in conclusion Spanish individualism brooks a dictatorial system but ill.

In 1930 Primo's experiment ended in his exile, and after a year of hectic suspense Don Alfonso followed in his footsteps. The second Spanish Republic came into power amidst a storm of cheering, followed by an outburst of riots and arson.

What problems face the new regime in Spain? First of all, it is confronted with the menace of regionalism. Spain is far from being a homogeneous nation. The four Basque provinces are in language and tradition leagues removed from Castile and Aragon. The Basques antedate the Roman conquest, their language has no affinity with other European tongues, and is "agglutinative" in character. Difficult to learn, it has given rise to the saying: "The Devil could not learn Basque." The Basque region has long been a center of Carlism. It was the mainstay of Don Carlos during the great struggle of 1833 to 1840 and rose against the Republic in 1873. Even today many Basques do not regard the "Alfonsist" dynasty as the true royal line. Basques cling tenaciously to their *fueros*, and resent centralizing encroachment from Madrid. The Basque provinces are ardently Catholic, despite some anti-clericalism in the larger towns. The Republic must handle the Basque situation with great tact in order to avert serious trouble. The countrymen of St. Ignatius and of Marshal Foch are ever ready to resist attack upon their political rights and religious liberty.

Catalonia is another danger zone. It has been called the Ireland of Spain. The Catalan language resembles antique Southern French rather than Castilian. Catalonia ardently supported the Hapsburg claimant in the War of the Spanish Succession, and never accepted the Bourbon dynasty with real enthusiasm. The victorious Bourbons abrogated Catalan *fueros* in 1713 and this has never been forgiven. Macia's remark is typical: "We must repair the great injustice of 1713." Catalans complain that they are over-taxed, and a strong regionalist feeling pervades the entire province. Barcelona has long been a center of anarchistic and syndicalist agitation, which led to the "Tragic Week" of 1909. The mob ruled the city, and savage onslaughts upon churches and convents ensued.

Francisco Ferrer, tried and executed as the ringleader in this rising, was really a forerunner of Lenin. The extremists never forgave Don Alfonso for signing his death warrant. Ferrer was an anarchist and his "modern schools" were hotbeds of godless and seditious propaganda. The evidence against him was overwhelming. But he was a Masonic "Venerable" and all through Europe the lodges rushed to his defense. This trial and execution led to demonstrations against the Spanish Crown and the Spanish Church on three continents. Regionalism and

radicalism are both serious problems in Catalonia today, as in the past.

Spain is also faced by an agrarian question, especially acute in the south, in Andalusia. Spanish soil is largely arid and irrigation is an urgent need. Don Alfonso made strong efforts to remedy this situation. Again, great *haciendas* are the rule in the south. It is well to note that many economists favor "large-scale" agriculture in arid regions. *El Debate*, the Madrid Catholic daily, conducted an investigation some years back into agrarian conditions in Andalusia, and as a result strongly stressed the urgent need of agrarian reform.

Spain has become increasingly industrialized since 1900, though it is still a predominantly rural nation. Social conditions in the large cities leave much to be desired. Maura, the great Conservative statesman, was also a social reformer. But the bitter resentment of the urban masses at living and working conditions is the new material upon which the flame of anti-clerical and anti-monarchical agitation plays.

The last and most serious problem confronting the Republic is the religious issue. This thorny topic cannot be treated in detail, but certain facts must be grasped in order to realize the gravity of the situation. During the Civil War of 1833-1840 a large amount of Church property was "disamortized," that is, confiscated and sold by the triumphant *Christinos*. In 1851, Navaez concluded a Concordat with the Holy See in the name of Queen Isabella. Catholicism was recognized as the national religion, bishops and parochial clergy were salaried, and the State undertook to support public worship. The stipends paid to the clergy are far from princely and are in reality but inadequate compensation for the amount of Church property secularized in the nineteenth century.

Despite a widespread impression to the contrary, Spain has been ruled to a great extent by "liberals" and "radicals" since 1833. The universities are "lay" and were centers of republican agitation before the recent upheaval. Even in primary schools religious instruction was often perfunctory.

The chief target of anti-clerical attack has always been the Religious Orders, and especially those engaged in teaching. There are between 50,000 and 60,000 Religious in Spain, distributed in 5,000 houses—not an excessive number for a Catholic nation of 22,000,000 souls. The Religious Orders have been very active in educational and social work. Indeed, the Spanish analogue of our Catholic Directory would prove a revelation to many readers nurtured in the "lazy-monk" tradition. The eternal dilemma ever reappears: either the Religious are comparatively torpid and are then denounced as mere "spongers"; or they enter actively into educational and social work, and then loud cries against "clericalism" fill the air.

The alleged monstrous wealth of the Religious is constantly being ventilated. It is even asserted that one-third of Spain's entire property is in mortmain. This is an absurd exaggeration. The Religious Orders in Spain have acquired property by purchase, donation and legacy, precisely as in the United States. Why, then, the bitter

hostility towards them? A candid Catholic can admit that individual Religious may, at times, have dabbled in politics, but the real reason is nothing more or less than that "eternal hatred of the Faith" of which Belloc speaks. Year in and year out the extremist press has conducted a violent campaign against "monks and nuns." Always their activities are scouted as mere political propaganda, their wealth is magnified, and at their door are laid the ills of Spain.

In Spain, as in other Catholic countries, skilful plotters are ever at work to divert popular discontent into anti-clerical channels. A Spanish army is cut to pieces in Morocco, the monks are to blame. Times are hard, down with the convents! Belloc sees in this the influence of Freemasonry, and I would add, today, of Moscow. But behind this tumult in Spanish cities lies a menace and a lesson. The urban masses are filled with deep resentment at the present economic regime and their resentment is largely justified. They cannot lead "decent human lives." On this discontent the anti-Catholic propaganda works. It seeks to make the Church and her Religious bear a main share in the deplorable conditions produced by modern industrialism. Herein lies a lesson for the whole world. The pillars of society are tottering, and will surely crash to ruin unless social justice be done to the toiling and disinherited urban proletariat throughout the Old and New World. The scenes in Madrid are fateful and menacing.

What of the future? *Quien sabe?* Spain's peasantry is Catholic, her army is mostly Catholic and, thank God, her women are still Catholic. Will the Republic avoid a breach with the Church? Will the "moderates" be able to control the violent elements on the left? Will a monarchist reaction take place? All is uncertain and dark. But some measures already taken by the Republic are ominous. Public officials are forbidden to take any part in religious ceremonies, compulsory religious instruction has ended in the schools, and divorce, that choice fruit of modern progress, seems about to be thrust upon Catholic Spain. Again, the much-heralded "separation" of Church and State may mean persecution rather than freedom. "Church, Crown, Army"—these have been the great vital institutions in Spain's glorious past. The Crown is shattered, the army distrusted, and the Church, to put it mildly, is certainly in no high favor with the new regime.

Yet all Catholics should hope and pray that the Republic may prove tolerant, enlightened, and truly progressive. Spain has deserved this. Her past is glorious. Her story for seven centuries was one long crusade; she carried the light of Faith and the torch of civilization to a whole continent, and to the islands of the East. She has retained, despite certain falterings, the Catholic ideal. It would indeed be a sad spectacle to behold the land of St. Teresa and St. Ignatius, the nation of Cervantes and Calderon, beneath the heel of the agents of the godless tyranny enthroned at Moscow. May Spain ride out the whirlwind and attain political order, religious peace, and economic prosperity under that regime which the nation freely and deliberately selects.

Sociology

England and the "Rerum Novarum"

H. SOMERVILLE

THE claim is made for Cardinal Manning by his English biographers, and also by a French admirer, that the great Archbishop of Westminster inspired the writing of the "Rerum Novarum" and took a leading part in bringing the Holy See to adopt an attitude favorable to democracy and labor. This view of the influence of Cardinal Manning is not shared by those who have made a study of the Catholic social movement in the nineteenth century. It was of the German Bishop, Ketteler, that Leo XIII said: "He was my great precursor"; and the French layman, Frederick Ozanam, had been an equally early herald of modern Christian democracy. It was the Swiss Cardinal Mermillod who, more than any other man after the Pope himself, deserves credit for the issue of the "Rerum Novarum," and Mermillod would share the credit with his fellow-members of the Fribourg Union. The publication of the "Rerum Novarum" is a great landmark in the modern history of the Church, but it was not a turning-point. The Encyclical did not recall the Church to something that had been forgotten; still less did it make any innovation in doctrine: it did settle controversies among Catholics and establish unity and certainty where there had been doubts and disputes, and the result was a new energy and a more positive direction of the Catholic social movement throughout the world.

Though Cardinal Manning did not particularly collaborate in the preparation of the Encyclical of 1891 he occupies a foremost place among those who shaped the modern social attitude of the Church and thus made the "Rerum Novarum" not only possible but inevitable. It had been a conviction of Manning, even before he became a Catholic, though he may have learned it from Ozanam, that the time had come when the Church must deal not with princes and parliaments but with the people. From the time that he became Archbishop of Westminster in 1865, his policy was based resolutely on this conviction, and the circumstances of his office combined with his personal qualities to make him a great influence not only in his own country but throughout the whole Catholic world.

Cardinal Manning was a born leader of men, one of the most commanding personalities of his age. Dean Inge, who cordially dislikes all that Manning stood for, has said it was a blessing that he left the Anglican Church, for had he remained nothing could have stopped him from becoming Archbishop of Canterbury, with consequences that Dean Inge thinks must have been disastrous—presumably to the Modernist movement in the Anglican Church! Those were days in which Manning could congratulate himself on being an Englishman, for England was at the height of her worldly power, the English-speaking nations of the New World reflected luster on the mother country without eclipsing her, and the Catholic Church in England enjoyed the prestige arising from so many illustrious converts, of whom Newman and Manning were but two. It was fortunate also that Manning, Englishman though he

was, had the confidence of the Irish race, and it is scarcely an exaggeration to say that he was looked on as Primate of the English-speaking world. Americans know how promptly he supported Cardinal Gibbons in averting the condemnation of the Knights of Labor.

Fifteen years before the American crisis, Archbishop Manning, as he then was, had caused no small stir by appearing on the platform at a great London meeting in favor of the unionization of English farm laborers. He was the only ecclesiastic who thus dared to challenge the prevalent hostility of the day to anything that disturbed the traditional relations of employer and employed in rural England. The Anglican Bishop of Gloucester expressed the view of most of the clergy in his communion when he said that union organizers should be ducked in the horsepond. Nor did the promoters of the meeting make it very easy for Manning to associate with them, for they had the notorious and aggressive atheist, Charles Bradlaugh, to speak for them. Manning made his speech and then withdrew from the meeting when Bradlaugh appeared on the platform.

Manning's social activities did not escape criticism from Catholics as well as others. But, when he was over eighty years of age, he achieved something that brought the spotlight of the world's attention upon him, made him a popular idol and a national hero, and no doubt profoundly impressed Pope Leo XIII who then had his immortal Encyclical in preparation. In August, 1889, the London dockers came out on strike, their principal demand being an advance in wages from fivepence to sixpence per hour. The dockers were unskilled and unorganized and, according to all precedents, had no chance of carrying a strike through to success. But on this occasion they acted with surprising solidarity and the skilled workers at the docks struck in sympathy with them. For the first time in its history, the port of London, the largest in the world, was brought to a standstill, with hundreds of ships lying in the river unable to load or unload their cargoes. Perishable goods were rotting and food supplies were menaced. With tens of thousands of men on strike, law and order were in danger. England was not then as callous to industrial stoppages as she has since become.

John Burns, Ben Tillett, Tom Mann, all of them still living and well-known names, were among the leaders thrown up by the strike. Not having any organization or funds they trusted to appeals to public sympathy to help the strikers to win. After fighting for a fortnight they called to the churches, to Manning, the Catholic, and to Temple, the Anglican Bishop of London. Temple proved a broken reed but Manning, eighty-one, at once set off in his carriage to interview people who might bring peace. All the civic magnates, like the Bishop of London, were at holiday places. Manning went to see the Dock Directors alone. It is always important in England to belong to the right set, and Manning could introduce himself as a brother of a former Dock Chairman! Yet he found the Directors "the most impenitent congregation to which he had ever preached." Day after day he continued his mediation. Other notabilities returned to town

and an imposing Committee was formed. Yet Manning dominated everybody. Ben Tillett thought he saw ecclesiastical rivalry. He compared "the square-jawed, hard-featured Temple" with "the aesthetic and spiritual-faced Cardinal Manning . . . the older man was more human and gentle, his diplomacy, that of the ages and the Church. He chided the pomp of the Lord Mayor, the harshness of Temple, the pushfulness of Burns."

The strikers were not all sweet reasonableness. They had begun to get amazingly generous subscriptions to their strike funds from sympathizers; \$150,000 was telegraphed from Australia. After Manning and their leaders had negotiated a provisional settlement on the basis that the men's demands would be granted as from January 1, the strikers repudiated their terms. Some of the mediators, like Temple, then washed their hands of the whole business. Manning was left almost alone. His determination grew as the situation became blacker and he went down into the heart of dockland to address mass meetings of the men. He wanted them to agree to November 4 as a compromise date for beginning the operation of the increased wages. At length his personality won round the men and they made him their plenipotentiary to conclude peace terms with the Directors. The meeting was held in a school room and an eye-witness reported:

Just above his uplifted hand was a carved figure of the Madonna and Child, and some among the men tell how a sudden light seemed to swim round it as the speaker pleaded for the women and children. When he sat down all in the room knew in their own minds that he had won the day, and that, so far as the Councils were concerned, that was the end of the strike—the Cardinal's peace.

On September 14 "the Cardinal's peace" was signed and all England rang with praises to the man who had saved London from a terrifying peril.

The drama of the dock strike and the Cardinal's settlement was enacted about eighteen months before the issue of the "Rerum Novarum." Pope Leo XIII watched the events that resulted in a Catholic Archbishop being hailed as social pacificator in a Protestant country, and the Pope must surely have been confirmed in his decision as to the timeliness of giving to the world an Encyclical on the labor question. The Encyclical, when it came, was a great happiness to Manning, as the Pope knew it would be, for he sent him a personal letter about the arrangements for its translation, and Manning wrote a moving article on the Encyclical, taking as his text the Divine words: "I have compassion on the multitude." Non-Catholic England showed appreciation of the Encyclical. The Conservative *Spectator* said:

Though Pope Leo's warm denunciations of oppression for greed may not make capitalists more philanthropic, his distinct declaration that labor has a right to a comfortable though "frugal life"—what courage it must have required in an epoch of universal suffrage to put in that word?—will give new heart to the millions.

The Labor view may be expressed in the words of Ben Tillett, now a septuagenarian Member of Parliament, who wrote to Manning:

I have just been reading the Pope's letter—a very courageous one indeed, one that will test good Catholics much more effectively than an exhortation to religious worship. As you know, some of us would disagree very strongly with many of the strictures laid

upon Socialists. These are minor matters. The Catholic sympathy abounds in a generous strength. I hardly think our Protestant prelates would dare utter such wholesome doctrine.

The tradition of Christian democracy established in England by Cardinal Manning has been worthily maintained. Among those who have handed on the torch two men deserve special mention, a layman, Charles Stanton Devas, and a Jesuit, Charles Plater. Devas was an economist and sociologist of the first rank, though his preoccupation with religion prevented his obtaining due recognition in the English academic world. He is best known by his "Political Economy," but there was more that was original and characteristic in his "Key to the World's Progress," and "Studies in Family Life." He applied himself devotedly to the popularization of Pope Leo's social Encyclicals, one of his short but masterly works being called "The Political Economy of Pope Leo XIII," which provided a digest and summary of the teaching of Pope Leo XIII on social questions as set forth in various Encyclicals, letters and addresses.

Father Plater, who died ten years ago at the age of forty-five, was the creator of the Catholic Social Guild and the inspirer of the foundation of the Catholic Workers College at Oxford. No institution, however, does justice to Father Plater's memory, or measures the greatness of his Catholic social apostolate. His influence was personally exercised on individual minds and he exercised it by his wit, his joyousness, his kindness, his sympathetic understanding of others, and his saintliness. He started his public work somewhere about 1909, just when the propaganda of Labor and Socialism was making rapid conquests among the working classes of England, many of whom were Catholics. What with the anti-religious influences from which the Socialist movement was not free, and indiscriminating hostility to all things called Socialist by some Catholics, there was misunderstanding on both sides and not a few Catholics who were attracted by what was called Socialism thought that they were thereby bound to give up their religion. Father Plater started a campaign of social education among Catholic working men and his text-book was the "Rerum Novarum," which he circulated as a penny pamphlet. By means of it he impressed upon the minds of the working masses of Britain, Catholic and non-Catholic, that the condemnation of Socialism by the Church did not mean opposition to social reform, or any cloaking of the evils of capitalism.

RENEWAL

Though dingy snows yet linger in the nook
Shaded by towering cliffs, if you but look
Across the valley misty with the red
Of burgeoning maple lifting up its head
Above the tangled brush, you straight shall spy
A silver blot against the leaden sky
Where ghostly shad-bush flings a hint of spring.

And when most dull and sterile seemed my days,
Flashing along time's half-remembered ways,
I met you in your daughter gowned in blue,
Radiant and young, laughing as if you knew
The little feather waving from the brim
Of her absurdly modish hat would dim
The sadness years had left within my heart!

AMY BROOKS MAGINNIS.

Education

The Mind's Discipline

JOHN C. HESSER, S.J.

JUST over the wall which borders our school days lies a pit into which many fall. It is a passive, easy-going, and I might say, distasteful attitude towards real study. Commencement Day means for those in the pit the day on which they crated up the old dog-eared books and launched forth on what they believed to be life in its fulness. But they are mistaken. Commencement Day is the day on which the wise and earnest begin to sharpen and expand their minds using the tools they have been given.

After all, what more than tools can our school days give us? Surely we cannot expect that the few years spent in school can bring to us the knowledge and wisdom of men who have studied for a lifetime. If a man carries away from high school, or for that matter from college a love for the knowledge of how to study; a memory that can acquire, retain and recall facts; an intellect that has been taught to reason logically; and a will that has been trained to seek always the noblest, then that man's school life has been successful and he has amassed treasures.

I would not ask the graduate: "What do you know?" or "What can you do?" but "How well has your mind been trained?" That is the question professional men are today asking applicants who seek admission to their ranks. Teaching men a profession before their minds have been trained has proven a failure. No one knows this better than employers who yearly have men poured upon them, men stuffed with a book-knowledge of a profession, but with minds that cannot slash through a new problem and come out victorious.

But to return to those in the pit: those who have put aside their books because they are no longer forced to study. I see two types of men in that pit. The first have locked their books in an old attic trunk and have thrown away the key. They are through with serious study. True it is they will read the newspaper, magazines, and of course, now and then, a novel and even a biography, if it is sensational. But systematic study!—that's taboo. Their state is pitiable. In a certain sense they are happy; but their happiness is founded in this that they are too ignorant to realize they are reaching for a little slime, instead of gold.

The state of the second group is sad. Like a blind man they know not whither their steps are leading them. These have, it is true, put aside their books but not with the finality of the others. Their sudden emancipation from study, a feeling of freedom, the importance of the first job, and perhaps a more frequent society with rustling satin and patent-leather oxfords, are reasons why their books are gathering dust. But they intend to take them up again. They intend to continue this or that study and become proficient in it. But not just yet; they have not the time. *Cras, mañana*, to-morrow, always to-morrow and again to-morrow.

Then comes a time when these men realize that to succeed today, a man must be something more than a charming dancing partner. Perhaps the position in life which he has desired, is promised him if he can acquire the necessary knowledge. He takes up his books again with all earnestness—but something has happened during the years since the day of his graduation. Once his mind was quick and attentive. He could concentrate for hours without fatigue. While in school, one or two readings of a chapter was sufficient to commit its thought to memory, and to retain it there. But now, how different! What has happened? His mind has become flabby like the muscles of an arm that has been broken. "But he has read!" Yes, he has read, but he has not studied, and the mind is disciplined by study. And study is reflection, discipline, recollection.

The mind derives no permanent advantage from desultory reading. We must always distinguish between the mere diversion of the mind and its real education. Many minds today are freighted with facts and ideas which are useless because they have not been mastered. Many men today fling about, with the recklessness of a sage, high sounding words, catch phrases, platitudes, and bits of other men's thought, ninety-nine per cent of which they do not understand. The world of ideas appears to them, as does the world of color to a blind man, who has suddenly received his sight. All is a blur. He conceives no perspective, no proportion, just a blur he cannot understand. He must educate his sense of sight if he is to judge correctly what he beholds. Whence come narrowmindedness and prejudice? These are native to a mind that has never been educated to discriminate, to analyze, to distinguish between the false and the true, "to embrace a subject as a whole and in its parts, and thus to become consistent."

On the other hand if a man studies a subject, "it does not matter what it is, if it be really studied and mastered, the result," as Newman says, "is a formation of mind,—that is, a habit of order and system, a habit of referring every accession of knowledge to what we already know, and of adjusting the one with the other; and, moreover, as such a habit implies, the actual acceptance and use of certain principles as centers of thought, around which our knowledge grows and is located. Where this critical faculty exists, history is no longer a mere story-book, or biography a romance; orators and publications of the day are no longer infallible authorities; eloquent diction is no longer a substitute for matter, nor bold statements or lively descriptions, a substitute for proof. This is that faculty of perception in intellectual matters, which, as I have said so often, is analogous to the capacity we all have of mastering the multitude of lines and colors which pour in upon our eyes, and of deciding what every one of them is worth." A mind thus disciplined takes up any subject and masters it. It is ever true that such knowledge is power.

I have met men, who although their bodies are bent over a cane, have minds that are as keen and active as a youth's. Why? Because they have never ceased to study and to study deeply.

With Scrip and Staff

A TOO-LONG-DELAYED protest against astrology on the radio was made on May 24 by Watson Davis, managing editor of *Science Service*, in an address at the closing session, in New York City, of the National Advisory Council on Radio in Education. Said Mr. Davis:

That there are many gullible persons who by wishful thinking persuade themselves that astrology contains some essence of truth is no excuse for the inclusion of such pseudo-scientific material in radio programs. . . .

The great danger involved in the persuasive presentation of astrology over the radio is not that uninformed persons may conduct their lives according to the unreliable advice of an outworn superstition but that the innate common sense and the natural desire to know the true from the false will be dulled by the constant radio barrage of unscientific thinking. There is danger also to straight and scientific thinking in the constant reiteration either by radio or in print of seeming plausible but actually illogical and unscientific arguments concocted for sales purposes.

Mr. Davis' apt strictures on astrology, however, apply in a certain measure to some utterances of the Advisory Council's own President, Prof. Robert A. Millikan. Dr. Millikan's advocacy of some sort of a belief in God has been hailed as a relief from the stark materialism of some of his recent predecessors in the field of physical science. Still, he has a long way to go. After heralding our advance from an "anthropomorphic God," to a "finer, bigger, more mature, more satisfying conception of God," he remarked:

Man began to be no longer merely a plaything in the hands of either blind fate or of a capricious God, but himself a vital agent in the march of things.

His conception of duty and, therefore, of religion, began to change. Under the old conception his chief duty had been to propitiate his God, hence monasteries, penance, withdrawal from the world and useless lives. Under the new conception duty came to be to try to understand God's laws, and to bring one's life and the lives of all mankind into harmony with them. Most important of all, in the old days men had made a wholly artificial and irrational distinction between the natural and the supernatural. Events which were sufficiently common and familiar were thought of as natural, and events which were uncommon and not understood were called supernatural. The idea of the uniformity or repeatability of events abolished all such childlike distinctions. All events without exception are worthy of study and of attempts at understanding, because nature is assumed to be dependable, not capricious.

The objection to this sort of talk is just the objection leveled against astrology: it is pseudo-scientific. An aura of science attaches to Dr. Millikan's reflections on God and religion, because they come from a man highly distinguished as long as he adheres to his chosen field. They are spoken, too, with an air of scientific finality. But once analyzed, once tested in the laboratory of philosophic definition, they are as vague and inconclusive as the maunderings of Evangeline Adams. What is the "old" and the "new" conception? When was the Christian God "anthropomorphic"? What does he understand by the "supernatural," except that it is something that he does not understand? If the distinction between the Absolute and the contingent, the Eternal and the temporal, is what he has in mind (which, however is *not* the distinction between the natural and the supernatural), the history of

philosophy shows that the question of that "childlike" distinction occupied the minds of pre-Christian Hindu and Greek philosophers for centuries, gave rise to vast systems of philosophic thought, and remains today a crux of modern philosophy.

Professor Millikan was introduced by President Hoover and his words initiated a program of radio education. But, with due regard for the speaker's own high purpose, his talk, as it stands, illustrates the danger pointed out by Mr. Davis: "that the innate common sense and the natural desire to know the true from the false will be dulled by the constant radio barrage of unscientific thinking."

IN the naturalistic scheme of things, the life of a Catholic missionary would be about the most unreasonable thing in existence. The mere fact of "withdrawal from the world," to bury oneself in India or Africa, would itself be criminal childishness. What would be made, for instance, out of an impossible individual like the famous Mother Kevin of Uganda? She and her Franciscan Missionary Sisters put it as their aim and object in life to impart to countless souls just that supernatural life which Christ died to give to men. They have a preposterous belief in God's providence, in the idea that God far from being "capricious," or yet, the agent of a "blind fate," is a Father who loves his children, and cooperates with their efforts if they but do their part. And, most unreasonable of all, this belief works.

Their recent report states that, since their arrival in the Vicariate of the Upper Nile in 1902—on the trial run of the new railway to Kisumu, holding themselves ready to jump if the train started to roll over—they have succeeded in establishing, in a former wilderness, a whole system of schools and hospitals. In 1906, two general hospitals, a maternity hospital, and a boarding and day school were started. Similar foundations were made in 1913. In 1922, a maternity nurses' training school was established at Nsambya, which has produced to the present date thirty-two certificated nurses and nineteen maternity centers. In 1928, a normal school was founded, for the training of teachers. A "Domestic Training College for African Ladies" educates the wives and prospective wives of chieftains. Child-welfare, etiquette, deportment, etc., are taught. "Each student has her own room and there is accommodation for their maids also, and they bring their young babies and are trained to take proper care of them." Protestant government doctors bear witness to the high grade of the Sisters' maternity-hospital work.

In 1923 they undertook the formation of a Religious congregation for native girls: the "Little Sisters of St. Francis." Today they count 102 Little Sisters with thirty Professed, and twenty certificated teachers among them. The idea of the Congregation, although it had occurred previously to Mother Kevin, was the actual proposal of a native girl who, as one of the first converts, had taken a vow of virginity fifteen years previous. The Vicariate has also a Catholic college for boys, at Kisubbi and a Catholic technical school for boys; as well as a seminary for native priests. There are at present about 40,000 catechumens in the Vicariate.

CONVERTS, however, from paganism to Catholicism simply apply for instruction in Christianity "when God calls them." The Sisters tell of a typical instance in the case of a family they had visited.

Kintu, the eldest boy, said: "Come in every day and talk to us about God." We advised him to come to school, but he steadfastly refused. We went pretty often and always received the same answer from Kintu: "God hasn't called me yet." . . . We waited patiently for Kintu, feeling sure that in God's good time he would consent. A whole year elapsed when one morning Kintu walked into school and said: "Write me down, Sister, God has called me." After a bit we reminded him of his little pagan brother at home. "God hasn't called him yet, Sister."

Kintu in due time was baptized and begged for the name of Anthony. He made his first Holy Communion the same day. After that he turned up with his brother Waswa, with the remark, "God has called Waswa." He persevered and was called Joanna (John). Shortly afterwards he brought along his three sisters, Kyaziki, Nami, and Nangobi. They were all eventually baptized. A few days after Anthony came along with his father and mother, with the usual remark: "God has called my father and mother." They were baptized Elizabeti and Zakariya. A week later plague broke out and little Anthony died after two days. The priest who was with him said he was a little saint. One girl, Mary, is going to enter the native community and John is going to the seminary.

The change in disposition is noticeable:

They are not naturally kind to each other, only to the members of their own clan. . . . Yet, when they become Catholics, especially the trained nurses, both male and female, they are wonderful examples of true Christian charity and kindness.

One of the most interesting conversions was that of an old witch-doctor, Orach, who had crawled away into the grass to die of the plague. He knew absolutely nothing of Christianity. His religious views were probably like those of our astrological radio audience. While there, according to his account, the Child Jesus appeared to him and cured him, instructing him in the knowledge of heaven, hell, purgatory, the Redemption, the Virgin Birth of our Lord, the Blessed Trinity, and in Baptism, but no other Sacrament. The Child Jesus also charged him to have the old people—who hitherto had not been approached—looked after by the missionaries. The old man broke with his former life; and put himself under instruction from the Fathers.

FATHER MARTINDALE, in his article in AMERICA for May 16 testified to the Holy Father's interest in Africa since his school days. It is hardly sixty years, wrote recently that veteran missionary, Bishop de Guébriant, Superior General of the Paris Foreign Missions, since Africa was still "a solid block of Mohammedanism and fetishism." Yet today the Church, "with her usual strong and simple way of doing things," has installed her Hierarchy there. Each one of these numerous Vicariates or Prefectures Apostolic is destined to become a regular diocese or even archdiocese. In many cases they are already provided with a native clergy. "The total number of converts is not yet 5,000,000; which is not even four per cent of the total population." Still, the first steps are the most difficult; and a robust tree has been planted. Within fifty years, more or less, says the Bishop, the natives will all have definitely cast in their lot with either Islam, Catholicism, or Protestantism. THE PILGRIM.

Literature

Literary Efforts and Catholic Apathy

WILLIAM M. STINSON, S.J.

THAT Catholics are apathetic in supporting literary enterprises is an oft-repeated charge. Is it more than a charge, or is it substantiated in fact? Those who have been intimately concerned with different Catholic undertakings are quite convinced that it is by no means an unproved assertion. And to prove their conviction they can marshal pretty strong facts.

Apathy indicates a simple absence of feeling or emotion. It expresses a "not concerned with a project at all" attitude. It has a stronger meaning than has the word *indifference*, which means merely a lack of interest or enthusiasm. And the word *apathetic* well describes the attitude of Catholics as a body with regard to literary enterprises.

But why should Catholics be concerned with literary enterprises at all? What have they to do with Catholicism? Why not let them alone as being quite out of the sphere of Catholic concern? Perhaps twenty out of the twenty-three millions of Catholics in the United States might reason in that way and no fault could be justly found with them. For them, the doing of their limited work and the observance of God's commandments and the Church's precepts sum up the extent of their obligations. They are and will remain privates in God's great army marching on to eternity.

Certainly, the remaining three millions, representing our 25,000 priests, the unnumbered physicians, lawyers, successful business men and women, the 40,000 students of our sixteen Catholic universities in the United States, the 20,000 students in the 112 Catholic colleges, the 180,000 students in our 552 high schools, the 51,265 teachers of these schools and colleges, the thousands of members of our different Catholic literary clubs, in a word, all those who have heard and listened to the clarion call of Pope Pius XI for help from the Catholic laity and those who ambition the doing of more for God's interests than they are strictly obligated to, those who would be our leaders cannot, without blame, remain apathetic to Catholic efforts that aim at the furthering of Christ's interests through higher scholarship, education and the defence of their Church's teachings. Many Catholics have yet to learn the meaning of that grand old French motto: *noblesse oblige*. Are they who ought to be our leaders, torchbearers and pioneers, apathetic in support of and in advance of Catholic interests?

Let facts be my answer. All of the figures quoted are taken from "Vest Pocket Book of Catholics," issued by the Sunday Visitor Press, Huntington, Indiana.

At the Second Annual Meeting of librarians of Catholic colleges, high schools and academies of the Eastern States, held on Easter Tuesday, April 7, 1931, at Fordham University Library, out of a possible thousand members, thirty-seven attended the meeting. And even of that small number, some had more than a little difficulty in obtaining permission from their religious superiors to

attend the meeting. Their request was looked on almost as a pretext for a holiday. When will those in authority begin to realize the need of manifesting interest in the libraries of their schools and academies! All in charge of Catholic higher education want their institutions to be recognized on the approved list of standard schools and academies. Yet to find place on that list, the library and its proper equipment is considered as essential a factor as are classrooms and laboratories.

One of the requirements of a standard high school or academy of today is a library of "live material," which means volumes suitable for the work carried on in the school or academy. "Dead wood," as outworn and obsolete volumes are called, will not be accepted as fulfilling this requirement. And the library must be in charge of a competent librarian, which means, to say the very least, one who is interested in and knows something about modern library work and methods. For the standard college, like requirements obtain, but the college library must have at least 8,000 volumes, exclusive of pamphlets and government documents.

That library work has developed and progressed with leaps and bounds during the last fifteen or twenty years is a fact not yet adequately reckoned with by many in charge of Catholic higher education. Indeed, that it is a fact at all is seemingly overlooked by not a few so placed. An illustration will show my meaning. In 1923, at the Annual Convention of the National Catholic Educational Association held in Cleveland, a Library Section was formed with the sanction and approval of the National Association. And though that Library Section has been one of the most active and progressive of all the departments of the National Catholic Educational Association, it numbers today, eight years after its organization, not more than 200 members at the most. And we have sixteen universities, fifty-one seminaries for the training of secular clergy and 113 seminaries for the religious orders, 552 high schools, 112 colleges and 7,000 elementary schools. Every one of all these, or at least a vast majority of them, ought to be represented in that Library Section.

Since the fall of 1929 this section has been issuing an unpretentious monthly bulletin under the title, the *Catholic Library World*. It is the official organ of the Library Section of the National Catholic Educational Association, and costs the vast sum of one dollar a year. Each number contains news of interest to Catholic librarians throughout the country and is meant to be a medium for the exchange of ideas helpful for Catholic librarians. Has even this little organ met with anything like support? Far from it. The subscription list at present numbers a scant 300. Is not this a close fulfillment of the meaning of the word "apathy," "a not concerned with a project at all" attitude?

There is no practical way known to the writer of estimating the number of Catholic professional and successful business men and women in the United States, nor the number of various literary clubs, but there are surely thousands of them. With this in mind, dwell for a moment on the following bits of literary history:

AMERICA in 1929 had 34,784 subscribers.

Commonweal had 10,758 subscribers.

Catholic World had 10,000 subscribers.

Catholic Historical Review had 1,500 subscribers.

These figures, as given in the "Catholic Press Directory," certainly do not manifest anything like enthusiastic support.

And what story has the Catholic Book Club to tell? After three years of up-hill fighting, it announces in a recent *Newsletter* that, until the end of summer, all is rosy. But whether it shall live after next autumn depends entirely on the response to its appeal for subscribers. Will there be another gravestone along the already well-marked path of Catholic literary efforts? Let us hope not!

Many readers may argue that they do not much care for the "Book-a-Month-Club" idea. But personal views, it seems to me, are beside the issue which we are trying to prove. We are members of the Catholic Book Club because we look on it as an honest effort to build up an appreciation of Catholic literature, and are willing to help in any such organized attempt. And one might reasonably expect that in this great land of ours there would be more than enough Catholic literary circles, libraries, professional and business men who would be quite willing to support such an effort, without regard to personal likes or dislikes. But alas! one's reasonable expectations must yield to the cold eloquence of facts.

But the classic example, as far as the writer's experience goes, of Catholic apathy is shown in the history of the "Catholic Periodical Index." This publication, appearing quarterly, indexes by author and subject the contents of nearly fifty representative American and foreign Catholic magazines and papers. It opens up for those consulting it all the wealth of material stored up in the indexed magazines. The convenience thus offered and the amount of time saved is patent to any one who has tried to hunt up magazine material. Instead of looking through forty-seven different magazines, the "Catholic Periodical Index" brings the contents of all these into one volume and lists the material under an author and subject index, and so does in a few moments what otherwise would require many a tedious hour of searching.

Since the first paper on a "Catholic Index to Periodicals" by William Stetson Merrill in 1922, and the formation of the Library Section of the National Catholic Educational Association in 1923, the publication of this Index has been considered as the most important single contribution the Library Section could make to the cause of Catholic higher education. Under the original chairman, Paul J. Foik, C.S.C., the founder of the Library Section, constant efforts were made to keep the matter before the Association. The first number of the "Catholic Periodical Index," printed by the well-known firm, H. W. Wilson Company, of New York City, finally appeared in March, 1930. It was welcomed at home and abroad as a "worthwhile and meritorious work," "one of the most progressive steps taken in Catholic education since the beginning of the present century," "a work of utmost importance," etc.

The Editor and Chairman of the Library Section, Dr.

Francis E. Fitzgerald, and the cooperating librarians, who have given and are giving their services freely to the compiling of the Index, felt assured that this important work would meet with immediate and enthusiastic support from at least every Catholic library and literary circle in the country. To meet the initial expenses, a special appeal was made to the Catholic universities and colleges to contribute to a reserve fund. From this appeal sufficient means were obtained to undertake the publication of the Index.

And now, before it has completed the first volume, what is its story? Only 333 subscribers (several of these non-Catholic libraries) have so far been obtained. And this, after a subscription campaign had been carried on appealing to every Catholic university, college, high school and academy library for support of the "Catholic Periodical Index." Material now in the publishers' hands cannot go to press until the deficit of the first year's operations can be met. And the entire edition of the cumulated volume (1,000 copies) must be sold to meet this deficit. Even if this is accomplished, it will mean that the Index will face its second year with no funds to meet current expenses.

This I have called the classic example of Catholic apathy in support of literary efforts. Have the facts set forth in this article substantiated the charge? If so, it seems to me that every Catholic university, college, high school and academy library that is not listed on the subscription roll of the "Catholic Periodical Index" should hang its head in shame, have done with talk of Catholic enthusiasm, and bear its share of the blame of the long-standing and seemingly proved charge of Catholic apathy in support of literary efforts.

REVIEWS

The Origin and Growth of Religion. By W. SCHMIDT. New York: The Dial Press. \$5.00.

This excellent handbook, compiled from lectures given in the University of Vienna and the Missionary Training College of Mödling, will rejoice the heart of every student interested in the history of primitive religion. The name of Fr. Schmidt is in itself a sufficient guarantee of the accurate scholarship here to be found. The author, who is one of the world's outstanding ethnologists, brings to his task a profound and first-hand knowledge of his entire subject and a clarity of ordering which is the fruit of the best methodology yet elaborated. The result is a thorough and concise treatment admirably adapted to the purpose of putting as much as possible into a manual without clouding the issues. The work traces in clear outline the history of the various theories which have been excogitated to explain the origin of religion in nature myths, ghost worship, fetishism, magic, totemism, animism, etc., adding a somewhat fuller account of the theory of the Sky God and Primitive High God. The author gives full credit to each of the schools for their contributions to the advance of knowledge. At the same time a just and incisive critique lays bare the shortcomings of each. Historical science, here as elsewhere, has only too often been dominated by preconceived evolutionist theories and by a preoccupation on the part of scholars to force the facts to fit the theory. But more and more evidence comes to light every day to establish that the depraved forms of religion which have been so exhaustively studied represent not an evolution toward a belief in one supreme God, but rather they are corruptions of an original Monotheism, pointing to a primitive

belief in one All-Father and High-God. Fr. Schmidt has done more than any other scholar toward the scientific establishment of this theory. J. H.

Religions and Philosophies in the United States of America. By JULIUS A. WEBER. Los Angeles: Wetzel Publishing Company. \$2.50.

Which Way Religion? By HARRY F. WARD. New York: The Macmillan Company. \$2.00.

By compiling without comment expositions of the fundamental tenets of representative religions, Mr. Weber attempts to foster friendliness and tolerance. Each essay is written by some authority within the religion or sect delineated, and the only unity or arrangement attempted, is haphazard confinement somewhere within the covers of the book. Passing over philosophies of life practically unheard of and eliminating un-Christian religions from consideration, the reader may pause and wonder at the logical process of the disintegration of Protestantism. The Bible, and the Bible privately interpreted, is set down by the Reformers as the only rule of truth, to guide all Christian people to eternal life. Thereupon outside of the one, holy, catholic and apostolic Church, numberless sects spring up, the fruit of sixteenth century sowing. And now, to mention a single example, universalism, which has this to say for itself, is a fair example of the harvest: "Such details as the origin and nature of the Bible, birth, death and resurrection of Jesus, are matters upon which each individual must form his own opinions, probably changing them from time to time as he advances, and new information comes to light." That is the logical, if chaotic, consequence of the great reformation. Other sects without number say the same thing more or less. The difference is one of degree. One must wonder as he turns the pages of this book and recalls the ideals of the compiler, whether Our Divine Lord himself would treat with toleration these exoteric fragments of His doctrine, as amended by dissatisfied creatures and dubbed Christianity. "Which Way Religion?" is a learned attempt to inspire Protestantism to get a jump ahead in this world of change, instead of waiting for the world to change it. F. J. S.

A Newman Synthesis. By ERICH PRZYWARA, S.J. New York. Longmans, Green and Company. \$3.00.

Father Erich Przywara, S.J., is one of the outstanding figures in the Neo-Scholastic movement in Germany. The present work, originally published in six volumes and now compressed into one, is not merely an anthology of Newman's prose, culled from his works at random, but an organic whole, a true synthesis of Newman's thought in its progress to spiritual maturity. The entire book, save the analytical summaries preceding the various divisions, is the actual work of Newman. The selections will be found to correspond to the three stages in the growth of the mind in spiritual perfection. One sees here Newman's insistence on conscience and the date of consciousness in his apprehension of God's existence and man's corresponding need and dependence; then the inevitable acceptance of the dogmas of Catholicism and of the Church; finally the soaring of his spirit on the wings of grace to its highest reaches. Each stage of such a progress implies a number of problems and difficulties which a mind must meet and solve. It is on the basis of this graded ascent to God that Father Przywara has arranged the passages from Newman's entire work. The work presents therefore a true spiritual Aeneid of Newman's soul. At the same time it reveals in the compiler a scholarly and Catholic spirit that wins our complete respect. Father Przywara has opened a path to the ordinary reader who has not the leisure for personal research, along which he may travel to a very thorough knowledge of Newman's mind. There is no Catholic to whom the work cannot be heartily recommended. To the busy priest it is a treasury of retreat and sermon material; to the Religious, a book of meditations; to the teacher and student a conspectus of the deepest mind and ablest pen of the nineteenth century; to the ordinary layman a logical exposition of the Faith that is in him, and a stimulus to perfection. T. A. S.

General Logic. By RALPH M. EATON. New York: Charles Scribner's Sons. \$3.00.

The mathematical logic of the present day adds to logic many validating forms of inference neglected by Aristotle, but it is not discontinuous with the Aristotelian tradition. From this point of view Professor Eaton has written his survey of Logic. A stimulating Introduction on central concepts prefaces the explanation of traditional Logic in Part II and of the mathematical in Part III. An adequate treatise on Induction completes the work. The Scholastic interpreter of Aristotle may be skeptical of one who attempts to prescind from a definite philosophical standpoint. He may doubt the value of a complicated symbolic logic in which the principle of contradiction is not "in any sense more fundamental than other logical truths that can be selected." He may disagree with the author on such essentials as the primary aim of logic, the meaning of proposition and of implication. He will, however, consult the work with profit throughout. General logic shows a mature appraisal of the older discipline and of the newer. It excels in clear exposition, in apt, pleasing illustration. The advanced student, as well as the intelligent beginner, for whom especially it is written, will be well rewarded for perusing it.

V. L. K.

BOOKS AND AUTHORS

Social Summaries.—Much of the bewilderment resulting from multiplication of social works and agencies will be lessened by the helpful guidebooks provided by the Russell Sage Foundation, in New York City. The "Social Work Year Book" (\$4.00) summarizes, in short topical articles from authoritative sources, the field of social work in the year 1929. The Year Book "is not an encyclopedia . . . it is a record of organized efforts in the United States" to deal with social problems. "No problem or social condition is described unless some agency exists for its control, prevention, or study. The alphabetical list of national agencies, which forms the second part of the book, is very informative. Membership, purpose and activities, publications, etc., are given under each heading. The article on Birth Control, by Mrs. Margaret Sanger, gives no hint of the objections to her theories; and offers a bibliography wholly favorable to the movement.

Allen Eaton and Shelby M. Harrison, in "A Bibliography of Social Surveys" (\$3.50), published by the same Foundation, list a vast number of social surveys, both of general conditions, and in specialized fields. The editors point out that the multiplication of these surveys results naturally from our need of the factual information with which to handle the immense and rapid changes in our living conditions that the last few decades have brought forth. The formal title of "survey" is said to have been first used of the Pittsburgh Survey, conducted under the direction of Paul U. Kellogg in 1907. The total number of survey projects in the United States up to January 1, 1928, is given as around 2,800.

The findings of the White House Conference on Child Health and Protection are attractively and conveniently summarized in the volume issued by the Century Company, of New York (\$2.00). This summary, which presents the results of sixteen months of study, research, and assembling of facts on the part of 1,200 experts, on the four principal lines of medical service; public health; education; and handicapped children, would make an excellent textbook for our summer schools, which a short and interesting manual is needed to supply that general information on child welfare which is needed by every teacher or school administrator. The White House findings are particularly commendable from their clearness and general objectivity. The necessary complement of religious considerations could be added from Catholic sources.

Each year the American Country Life Association publishes the principal addresses and summaries of its annual conventions in a small but highly informative volume. The subject discussed at the convention of 1930 was "Standards of Living" (University of Chicago Press). The volume published under this name contains addresses by Governor Lowden of Illinois, Secretary Wilbur,

Secretary Hyde, James C. Stone of the Federal Farm Board, Carl C. Taylor, E. L. Kirkpatrick, and other authorities on the economic and rural problems of our country. Noticeable, as says Carl Taylor, has been the change, in the proceedings of the Association, from the "emphasis on rural deficits" to the "consideration of rural assets." Also the emphasis on the practical impossibility to separate the spiritual and cultural from the economic in establishing the standard of living. How keen is the problem is hinted at when we read, on page 58, how the women of Brown County, S. Dak., voted that \$1,600 income per annum was the minimum possible for a decent standard of living; yet, says James C. Stone: "the average annual gross income per farm worker in ten Southern States for 1927 was \$609; for the rest of the country, \$1,611."

"Catholic Hospital Directory of the United States and Canada" is reprinted in a special bulletin from *Hospital Progress*, the official journal of the Catholic Hospital Association, St. Louis, Mo. This 1931 Directory offers valuable information not only about the Catholic hospitals in the United States and Canada, but also about the schools of nursing connected with our Catholic hospitals in both of these countries. This year there are listed 655 hospitals in the United States and 156 hospitals in Canada. In the United States the number of hospitals with schools of nursing has decreased from 429 to 422; in Canada it has increased from 74 to 75. Of the 422 schools in the United States, 332 have received the full approval of the American College of Surgeons.

Information on Negro hospitals in the United States has been difficult to obtain. Statistics are few, many medical and sociological problems are involved, and field work has been scarce. The Julius Rosenwald Fund (Chicago) presents however, in its booklet on Negro Hospitals such data as appear available. From the American Medical Association's Hospital Register 122 hospitals are taken, of which 118 are studied in some detail. North and South Carolina offer more complete information than other Southern States, with Tennessee a close third. Besides the scant bed facilities for Negroes in this country, one of the facts pointed out is the very limited opportunity for Negro interne physicians.

From Some Humbler Poets.—"Etchings of Fenelon Falls" (Meador. \$1.50), by Lilian Edna Austin, is a delightful example of the true poetic art. In this book, the author wields her pen so carefully and with such discernment, as to enable her readers to understand clearly the many phases of nature, and to find in them naught save beauty and inspiration. On reading this book of verse, one learns to appreciate the roaring glory of a cataract, the carol of a bird in some enchanted garden, the flickering of fireflies in the dusky twilight. The poems cover a wide scope of interest; but in every one is evinced the poet's desire to please and to transmit into lyric ecstasy the emotions impressed on her mind by the colorful beauties of nature.

The veil has at last been lifted. The joys and sorrows of a heart have been put into verse. All this in a rather unique poetic effort entitled, "Experiences of a Heart" (Meador. \$1.00). The author, however, remains well hidden behind the mask of anonymity. The book itself is divided into three sections, Miscellany, Nomadic Dreams, and Love. The first two parts produce a few poems worthy of mention, among which are "To a Missionary," "Take Notice," "The Philosopher." The thoughts contained in the poems of the last section are of very egotistical vein. Thus, despite the sympathetic nature of the verse, the reader, though he may enjoy it, will not further increase his love for good poetry.

"New York and Other Poems" (Vinal. \$1.00), by Thomas Francis Woods, is a collection of verses done in varied meter and vigorous style. Here and there one finds evidence of that common failing which makes the neophyte sacrifice thought for rhyme; and even then fall short of success. It is too much to expect "decrease" to pair off with "seas," or "winds" with "unbends," or even "brims" to rhyme with "dreams." In spite of such defects, however, there is a vigor and picturesqueness in these verses that make one easily overlook minor blemishes. The title poem well merits its place and emphasis.

Jimgrim. The Erl King. Letty Lynton. Ten Days' Wonder. Horror House.

Weird gatherings, international intrigue, infernal machines, an inspired manhunter following his prey through the secret dens of the East; all these furnish the setting for Talbot Mundy's latest novel, "Jimgrim" (Century. \$2.00). The central figure, Major James Scuyler Grim, otherwise known as Jimgrim, is a rather mysterious personage, known only to a certain few. The Major has given himself the task of tracking down Dorje, called by his fanatical native adherents, "King of the World." Dorje is a power in Eastern circles, having armed his agents with poison gas and electric bombs of highly destructive power. Death and panic mark the trail leading to this desperate character. Jimgrim follows this trail through dim underground caves of Cairo and secret tombs in the Pyramids, to the well-fortified valley in the Himalayas. Each different stage of the chase is filled with excitement and the ever-present fear of an attack from unseen sources. The plot of the story stretches the probabilities until the reader is rewarded with a most surprising conclusion.

"The Erl King" (Macaulay. \$2.00), by Edwin Granberry, is a novel of mood and atmosphere. Set in the southern part of Florida, the story carries the memories of old Spain into the romantic sections of the new world. To John Littlepage the Erl King speaks; and over this scion of an ancient family there broods a shadow of misfortune. Nor is the reader disappointed in the tragic ending which comes for John. Slight as the plot of the story is, there is woven about it a charm and a gentle melancholy; it is like some treasured antique wrapped in tissue paper. Perhaps that is why the publishers have not hesitated to recommend the book primarily for its unusually good style.

One would hardly suspect that a story of murder lurked under the liquid name of "Letty Lynton" (Cape and Smith. \$2.00). However, those who have read "The Lodger," "The Story of Ivy," and "The Chink in the Armour," might well look for a thrilling narrative from Mrs. Belloc Lowndes, who has been called "one of England's most powerful and successful writers of crime stories." The present thrilling narrative shows the processes of self-deception and the cumulative egotism that gradually bring about Letty Lynton's downfall. The novel is based upon an actual case, a famous Scottish murder trial, but the writer makes it clear in a foreword that the story is fiction. In writing it she has not reread or referred to any of the numerous accounts of that trial. Mrs. Lowndes builds up her story with architectural precision and reaches a magnificent climax.

"Ten Days' Wonder" (Appleton. \$2.00), Muriel Hine's novel of English country life, has been classed as a "trick novel." The story is very slight, but Miss Hine makes the most of her material. Ten instalments each depict the activities of the many successive days in the lives of Mrs. Myrom and her marriageable daughter Griselda as they bid in the market for Sir Harry Bolle and Keith McIlver. There is an element of comedy when the mother, awaiting news of her daughter's engagement, learns that Griselda has accepted not young Keith, but the middle-aged Sir Harry on whom Mrs. Myrom had hoped to place her tag. The story is told with wit and charm as well as with dramatic skill.

To our old friend, Fleming Stone, came a New York business man with a mysterious warning he had received. It read: "I am going to kill you and then disappear again." There are only two people from whom this threat might come. One of them is supposed to be dead, the other is supposed to be in South Africa. Fearing more for his family than for himself Owen Bailey gives the case to Fleming Stone. The wily sleuth goes to the Bailey home to find that Mrs. Bailey had been murdered the evening before. Officials and investigators, including Stone, are baffled completely until a metal strip is found with the words "Vengeance is mine." Its duplicate is found near the bodies of each victim in a succession of crimes. Carolyn Wells gives a full account of the unique happenings at what she calls "Horror House" (Lippincott. \$2.00). Here is one score for a blurb which promises a gruesome and enthralling tale from Carolyn Wells at her best.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Christianity vs. Naturalism

To the Editor of AMERICA:

Accept my congratulations on the valiant fight you are putting up against all sumptuary laws, and the determined effort you are making to bring home to the world the principles of the immortal Encyclicals of Leo XIII, Pius X and our gloriously ruling Pontiff, Pope Pius XI.

The days of Commencements are at hand again. May I be pardoned if I make bold to suggest to speakers on the occasion to impress on the students, even grade-school pupils, the necessity not only of the three R's, but also of a comprehensive knowledge of the Decalogue and its meaning according to the interpretation of Christ. It is my conviction that at bottom the trouble and depression, caused by unemployment as a factor, lies in a system of education based on naturalism and ignoring the principles of the Decalogue. As a result we have hundreds of laws on the statute books which are a violation of God's laws.

Why is that? From the viewpoint of simple common sense can we expect anything else, when the representatives of States and nations are the product of so defective a system of education?

To remedy this, to bring the peace of Christ in the reign of Christ, is indeed a long and tortuous way. May the people of the country enter upon it with a will!

Haubstadt, Ind.

OBSERVER.

"Prohibition and the Decalogue"

To the Editor of AMERICA:

The controversy under the above title has grown voluminous and, with all due respect, *tiresome*. Space in AMERICA is far too valuable to be filled with such fearfully and wonderfully made copy as that contributed by Messrs. Dolan and Flanagan—even granting that these contributors meant well. The common-sense letters of their opponents are, as it turns out, just so much sweetness wasted on the desert air. Emerson, you know, says that you cannot argue with a man whom you must also educate.

Please, oh! please stop it.

Baltimore.

MICHAEL S. HAAS.

[It is herewith stopped.—Ed. AMERICA.]

More Power to the Catholic Hour!

To the Editor of AMERICA:

The Catholic Hour, with its many topics discussed by intelligent speakers, is not only familiarizing the American public with Catholic Faith and morals, but is also a vindication of the charge that "Catholics are uneducated, immoral and pagan," of which we are wrongfully accused by those not of our Faith.

Minneapolis.

F. B. TRISK.

To the Editor of AMERICA:

I have been following with interest the controversy over the Catholic Hour. It seems to me that the advocates of plain, simple speech (the kind that will suit a twelve-year-old mind) have quite lost sight of the purpose of the broadcast. That type of sermon is, as should be, taken care of by local broadcasts. When we go on the air as the Catholic Hour, then something more dignified, more profound, is called for.

If ever there was a time when an intellectual warfare was on, it is now. Thousands of educated and intelligent people, both Catholic and non-Catholic alike, are in need of the very explanations that are being given each Sunday afternoon. We live in an atmosphere of materialism and naturalism. Science and an experimental psychology with a materialistic turn have supplanted, to a great degree, philosophy and religion. We need to go back

to the real fundamentals—to give a reason for the faith that is in us. We must meet brilliant sophistry with real wisdom.

It is asking much of the scholars who conduct these talks, to crush their ideas into the language of a moron, for that, after all, is what a twelve-year-old mind is. Nor is there any need for such drastic measures. The philosophy of an age or country is dictated not by the masses, but by the leaders of the masses. History is proof positive of this fact. It is to the leaders of thought that we, as Catholics, must appeal and we must meet them on their own ground.

I think the Catholic Hour is taking its strides in the right direction.

St. Louis.

A. B. C.

The Dreyfus Case in "Current History"

To the Editor of AMERICA:

The May issue of *Current History* carried an article, by Walter Littlefield, entitled "The Final Chapter of the Dreyfus Affair." In it the author revives a hoary mis-statement concerning that *cause célèbre*. Here is his assertion: "Most of the conspirators were graduates of the Jesuit military schools."

The "conspirators" are, of course, the accusers of Captain Dreyfus. Now, at the time the *affaire* was rending France, charges were made that Dreyfus was the victim of "Jesuit machinations," and that alumni of Jesuit schools were ringleaders in "framing" him. Comte Albert de Mun, in an open letter to Waldeck-Rousseau, showed that not a single officer among the accusers of Dreyfus was a Jesuit alumnus; among the judges of the first court martial (1894) not one was a Jesuit alumnus; among those of the second (1899), one judge was a Jesuit alumnus, and he was commonly supposed to have voted for acquittal. Of the sixty witnesses summoned, six were Jesuit alumni; of these three testified in favor of the accused. So much for the charge that Jesuit alumni engineered a "plot" against Dreyfus.

Mr. Littlefield is introduced as a "recognized authority" in an editorial note. Perhaps he is, but he has certainly swallowed anticlerical propaganda, hook, line, and sinker. Would *Current History* admit into its pages such a charge against Jews or Methodists without more careful scrutiny?

New York.

LAURENCE K. PATTERSON, S.J.

Rural Life and Catholic Renaissance

To the Editor of AMERICA:

It was interesting to read the letter, "Catholic Action and Sacrifice," by M. R. Madden, in the issue of AMERICA for May 2. It voiced ideas I have longed to express. So let me add one more small "chirrup."

Although there are many who are eager to explore adventure in large metropolitan cities, there are no doubt great numbers who are weary of brick-and-concrete views and chasms, who would gladly migrate to smaller communities. It would be a worthy experiment for groups of Catholics, or anyone for that matter, to form small cooperative communities, where all the best features of urban life could be combined with a natural background, with adequate plans for a means of subsistence.

Several years ago, while unattached to any religious faith, I had a unique experience here in New York City, of working in connection with a campaign conceived by close friends of a wealthy Jewish woman, who left a sum of money for the furtherance of such an ideal, which I saw in actual operation. Representatives from the principal cities of practically every large State in the Union were the guests for a week here in New York City of a committee, with well-conceived plans and ideas to present.

The outcome was a farm school for boys and girls, in eastern Pennsylvania, for the purpose of giving these young people an opportunity to get away from city streets; with a view also of the renaissance of the once traditional life of the soil for the Jew. In this instance, certainly the combination of the U. S. Government, with philanthropical assistance, offered every possible inducement to make some effort in forming communities.

It seems to me, if a planning bureau were established in New York City, in cooperation with centers throughout America, and potential groups formed with such an ideal in view, that it would be a practical step towards realizing similar projects for a return to more normal living.

I firmly believe there will be a revival of guilds, handicrafts, and farm life, out of sheer boredom with an aimless existence, for those unable to afford the means of the present "suburbia"—miniature golf and such similar barren recreation.

Such a healthy lay community life could lead to a Catholic renaissance to help meet the menace of metropolitan unrest.

New York.

M. E. B.

"Intelligence Tests in Vocational Guidance"

To the Editor of AMERICA:

In reading Sister Josefita Maria's article in the issue of AMERICA for May 16, "Intelligence Tests in Vocational Guidance," I sought in vain for a word about the development of the best that is in the child, or adult either, for that matter, to enable him perfectly to work out his salvation.

Whether Catholic teachers care to acknowledge it or not, this is the essential educative work that any school is called upon to perform. The child's relation to and his work for his fellow-men are ever dependent on his own personal relation with God. The State or social service may enter such a discussion, when they are subordinated to the greater good, regardless of whether the topic is "tests" or what not.

If a person is seeking to live more perfectly, in the Christian sense, he is benefiting his fellow-man, whether tests show success or failure. And this living more perfectly means that, God's grace foremost, the pupil comprehends before he leaves grammar school, that his end in life is to "be perfect," which doesn't imply he has nothing to overcome, but that he is constantly "overcoming."

Perhaps this "soul business" is "understood" in modernized education. Do we "understand" meat is a necessary part of a meal and then live on sweets? Why should God's work be relegated to what we "understand," instead of having a foremost place in every discussion that pertains to education? Give us fewer intelligence tests and more training in will development!

Brooklyn.

L. A.

Grievance

To the Editor of AMERICA:

I am an enthusiastic reader of your incomparable AMERICA and an admirer of your courageous stand on many questions. I have a grievance, however, and it is my opinion that my feeling is shared by many other readers.

Why do you never treat us to an account of the further experiences of Clancy, that God-fearing Celt of the old school surrounded by a modern family? Clancy's philosophy can be nothing but an inspiration to any right-thinking man; his contempt of pretension is amusing to everybody except snobs; his devotion to his wife and his children warms the heart; and his heavenly charity—seizing the morning mail and separating the wheat from the chaff—brings a mist to the eye, a lump to the throat, a tug at the heart-strings, and a thrill to the soul of anyone who appreciates a living example of the first of all virtues. I plead for a return of Clancy to your pages. *Entre nous*, I believe a man who can create such a character must bear some resemblance to him.

Another plea I have to make. May we not have more of Father Talbot's exalting, dramatized accounts of the appearance of Christ after the Resurrection? I have read only two and I am hungering for more, as I am sure many others must be. From these delightful little sacred dramas many will draw rich inspiration.

I shall watch AMERICA for the next few weeks, to see how much influence you have with the author of Clancy and with Father Talbot.

New York.

JOHN J. QUINN, JR.

[AMERICA hopes soon to comply with Mr. Quinn's request.—Ed. AMERICA.]